AN

ABRIDGMENT

OF

Christian Doctrine;

WITH

PROOFS of SCRIPTURE

For Points Controverted.

Catechistically Explained,

By way of

Question and *Answer.*

The last Edition, with Additions.

Isaiah 20. 21.

This is the way, walk ye in it.

1 Cor. 14. 30.

If any man know not, he shall not be known.

Printed at *DOWAY.*

To the Reader.

THe *principal part of this* Catechism, *is an* Abridgment of Christian Doctrine, *defended one cleared by Proofs of Scripture, in Points controverted between* Catholicks *and* Sectaries, *and explained by the familiar way of* Question *and* Answer.

To this in the former Impressions was only adjoined a necessary Exposition of the Mass, *our* Ladies Office, *and the* Festival Days of the Year: *But to this last Edition is added an Explication of certain* Ceremonies of the Church, *which now renders it capable of instructing the ignorant in the whole Doctrine and Discipline of the Catholick Church. Besides, I have here corrected some false Citations, and other* Errata's, *which, by the Printers negligence, occurr'd in former Impressions.*

Peruse it (good Reader) *with such Charity as I have penn'd it; and if by its perusal thou shalt become more knowing in the Law of Christ, and in practice more dutiful to God and thy Neighbour, it will abundantly recompence the labour of*

Thy Well-wishing Friend,
and Servant in Christ.

H. T.

APPROBATIO.

CUm Liber inſcriptus, *An Abridgment of Chriſtian Doctrine, &c.* Authore viro docto *H. T.* mihi probe noto, in tertia Editione, quam non illibenter perlegi, nihil contineat contra ſanam Doctrinam vel bonos mores; multa vero partim ſcitu neceſſaria, partim valde utilia dilucide & ſuccincte, in Fide Catholica inſtituendis proponat, dignum cenſeo qui ob publicam utilitatem Typis evulgetur.

Datum Duaci, *Martii* 18. 1649.

Guilielmus Hydæus S. T. D. ac Profeſſori Collegii Anglorum Duacenſis. *Præſes & Librorum Cenſor.*

AN ABRIDGMENT OF *Christian Doctrine*, &c.

CHAP. I.

What a Christian is: And of the Blessed Trinity.

Question. *Child! What Religion are you of?*

Answer. Sir, By the Benefit and Grace of God I am a Christian.

Qu. *Whom understand you by a Christian?*

A. Him that inwardly believes, and outwardly professes the Faith and Law of *Christ*.

Q. *When are we obliged to make an external profession of it?*

A. As often as Gods Honour, our own, or our neighbours Good requires it.

Qu. *How prove you that we are bound outwardly to profess our Faith?*

A. Out of S. *Matt.* 10. 33. Where Christ saith, *Every one therefore that shall confess me before men, I will confess him before my Father which is in Heaven. But he that shall deny me before men, I also will deny him before my Father which is in Heaven.*

Qu. *Are we bound also to venture the ruine of our estates, the loss of our Friends, and to lay down*

down our very lives for the profeſſion and defence thereof?

A. Doubtleſs we are; ſeeing the reward we expect in Heaven infinitely exceeds all the pleaſures and puniſhments of this life; and becauſe *Chriſt*, the Son of the Living God, hath ſuffered far greater things for us, even to a diſgraceful death on the Croſs, and therefore it were baſe ingratitude in us not to be ready to give our lives for him as often as his Honour ſhall require it, *Luke* 14, 26, 33.

Qu. *In what doth the Faith and Law of Chriſt chiefly conſiſt?*

A. In two principal *Myſteries*, namely the Unity and Trinity of God, and the Incarnation and death of our Saviour.

Q. *What means the Unity and Trinity of God?*

A. It means, that in God there is but one only Divine Nature or Eſſence, and that in the ſame one Divine Nature there be three Perſons, the Father, Son, and Holy Ghoſt.

Q. *How ſhew you that?*

A. Out of 1. S. *Joh.* 5. 7. *There be three which give Teſtimony in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three be one.*

Q. *Why are there but three perſons only?*

A. Becauſe the Father hath no beginning, nor proceeds from any other perſon.

Q. *Why are theſe three perſons but one God?*

A. Becauſe they have but one; and the Son proceeds from the Father, the Holy Ghoſt proceeds from the Father and the Son. The ſame Eſſence, or Godhead: One Power, one Wiſdom, one and the ſame Goodneſs.

Q. *What means the Incarnation and death of our Saviour?*

A. It means the ſecond Perſon of the *Bleſſed Trinity* was made Man, and died on the Croſs to ſave us.

Q. *In what are theſe two Myſteries contained?*

A. In the ſign of the Croſs, as it is made by Catholicks. For when we put our right hand to our head, ſaying, *In the Name*, we ſign fie *Unity*, and when we make the ſign of the Croſs, ſaying, *Of the Father, and of the Son, and of the Holy Ghoſt* we ſign fie *Trinity*.

Q. *How doth the ſign of the Croſs repreſent the Incarnation and death of our Saviour?*

A. By putting us in mind that he was made man, to die upon the Croſs for us.

CHAP. II.

Faith Explicated.

WHat *is Faith?*

A. It is a gift of God, or a ſupernatural qualty infuſed by God into the ſoul, by which we firmly believe all thoſe things which he hath any way revealed to us.

Qu. *Is Faith neceſſary to Salvation?*

A. It is: S. *Paul* aſſuring us, that *without Faith it is impoſſible to pleaſe God*, Heb. 11. 6. And S. *Mark* laſt, v. 16. ſaying, *He that believeth not, ſhall be condemned.*

Q. *Why muſt we firmly believe matters of Faith?*

A. Becauſe God hath revealed them, who neither can deceive, nor be deceived.

Q. *If a Man ſhould deny, or obſtinately doubt of ſome one Point of Faith, would he thereby loſe his whole Faith?*

A. Yes,

A. Yes, he would; becauſe true Faith muſt always be entire, and he that fails in one, is made guilty of all, by diſcrediting the Authority of God, revealing it.

Q. Is it not enough to believe all that is written in the Bible?

A. No, it is not: For we muſt alſo believe all Apoſtolical Traditions.

Q. How prove you that?

A. Out of 2 *Theſ.* 2. *Therefore, Brethren* (ſaith S. *Paul*) *ſtand and hold ye the Traditions which ye have learned, whether by word, or by our Epiſtle.*

Q. What other proof have you?

A. The Apoſtles Creed, which all are bounnd to believe, although it be not in the Scripture.

Q. Is Faith only (*as excluding good works*) *ſufficient to ſalvation?*

A. No, it is not; S. *Jam.* 22. 24. ſaying: *Do you ſee how that by works a man is juſtified, and not by Faith only?* And S. *Paul* ſaying, 1 *Cor.* 13. *If I ſhould have all Faith, ſo as to remove Mountains, and have not Charity, I am nothing; and if I diſtribute my Goods unto the poor, and give my body ſo that it burn, and have not charity, it profiteth nothing.*

Q. What Faith will ſuffice to juſtifie?

A. A *Faith working by charity in Jeſus Chriſt.* Gal. 5. 6.

Q. What Vice is oppoſite to Faith?

A. Hereſie.

Q. What is Hereſie?

A. It is an obſtinate error in things that are of Faith.

Q. Is it a grievous thing?

A. A very grievous one; because it wholly divides a Man from God, and leads to Atheism. Christ saying, *If he will not hear the Church, let him be to thee as a Heathen, and a Publican, S.* Matt. 18. 17.

CHAP. III.

The Creed Expounded.

Q. What is the Creed?

A. It is the sum of our Belief.

Q. Who made it?

A. The Twelve Apostles.

Q. At what time did they make it?

A. Before they divided themselves into the several Countreys of the World to preach the Gospel.

Q. For what end did they make it?

A. That so they might be able to teach one and the same Doctrine in all places.

Q. What doth the Creed contain?

A. All those chief things which we are bound to believe concerning God, and his Church.

A. *I believe in God the Father Almighty, Creator of Heaven and Earth.*

Q. What signifies, I believe?

A. It signifies as much as, I most firmly and undoubtedly hold.

Q. What means, I believe in God?

A. It means not only, that I firmly believe there is a God, but also that I am piously affected to him, as to my chiefest good and last end, with confidence in him, or otherwise that I move unto him by *Faith, Hope,* and *Charity.*

Q. What

Qu. *What ſignifies the word Father?*

A. It ſignifies the firſt perſon of the moſt Bleſſed *Trinity*, who by nature is the Father of his own only begotten Son the ſecond perſon of the the Bleſſed *Trinity*: By Adoption is the Father of all good Chriſtians: And by Creation is the Father of all Creatures.

Q. *What means the word Almighty?*

A. It means that God is able to do all things as he pleaſeth, that he ſees all things, knows all things. and governs all things

Q. *Why is he called Almighty in this place?*

A. That we might doubt of nothing which follows.

Q. *What ſignifie thoſe words, Creator of Heaven and Earth?*

A. They ſignifie, that God made Heaven and Earth, and all the creatures in them, of nothing, by his ſole word. *Gen.* 1.

Q. *What moved him to make them?*

A. His own meer goodneſs that ſo he might communicate himſelf to Angels, and to Men, for whom he made all other creatures.

Q. *When did God create the Angels?*

A. When he created Heaven, which was on the firſt day, for he made that full of *Angels*.

Q. *For what end did he create them?*

A. To be partakers of his glory, and our *Guardians*.

Q. *How do you prove by Scripture that they be our Guardians?*

A. Out of S. *Mat.* 18. 10. Where *Chriſt* ſaith, *See ye that ye deſpiſe not one of theſe little ones: For I ſay unto you, their Angels in Heaven always*

ways see the face of my Father which is in Heaven

Q. *Do the Angels know our neceſſities, and hear our Prayers?*

A, Doubtleſs they do. ſince God has deputed them to be our Guardians; which is alſo proved out of *Zach.* 1. where an Angel prays for two whole Cities; the words are, *Then the Angel of the Lord anſwered and ſaid, O Lord of Hoſts, how long wilt thou not have mercy on the Cities of* Judah *and* Hieruſalem, *againſt which thou haſt had indignation theſe* o *years.*

Q. *What Scripture have you for praying to Angels?*

A, *Gen.* 48. 16. where *Jacob* on his death-bed prayed to an Angel for *Ephraim* and *Manaſſes*, ſaying, *The Angel of the Lord that delivered me from all evil, bleſs theſe Children.*

Q. *How did* Lucifer *and his fellow Angels from their dignity in Heaven?*

A. By a rebellious ſin of pride.

Q. *With what ſhall their ruines be repaired?*

A. With holy men.

Q. *When and to what likeneſs did God create man?*

A. On the fixth day, and to his own image and likeneſs, *Gen.* 1.

Q. *In what doth that ſimilitude conſiſt?*

A. In this, that man is in his ſoul an incorporeal, intellectual, and immortal Spirit, as God is. And in this, that as in God there is but one moſt ſimple divine Nature or Eſſence, and yet three diſtinct perſons; ſo in man there is but one indiviſible Soul, and yet in that Soul three diſtinct powers of *Will*, *Memory*, and *Underſtanding*.

Q. *How*

Q. *How do you prove the Soul to be immortal?*

A. Out of S. *Mat.* 10. 28. Where Christ saith, *Fear not them that kill the body, and cannot kill the soul.*

Q. *What other proof have you?*

A. Out of *Eccles.* 12. 7. *And the dust returns to the Earth from whence it was, and the Spirit to God who gave it.*

Q. *In what state did God create man?*

A. In the state of original justice, and perfection of all natural gifts.

Q. *Do we owe much to God for our Creation?*

A. Very much; seeing he made us in such a perfect state, creating us for himself, and all things else for us.

Qu. *How did we lose original Justice?*

A. by *Adams* disobedience to God in eating the forbidden fruit.

Qu. *In what state are we now born?*

A. In state of original sin, and prone to actual sin, subject to death.

Q. *How prove you that?*

A. Out of *Rom.* 5. 12. *By one man sin entred into the World, and by sin death, and so unto all men death did pass, in whom all have sinned.*

Q. *Had man ever died, if he had never sinned?*

A. No, he had not; but had been conserved by the Tree of Life, and had been translated alive into the fellowship of the Angels.

The Second Article.

Q. *SAy the second Article?*

A. *And in* Jesus Christ *his only Son, our Lord.*

Qu. *Of what treats this Article?*

A. Of the second person in the B. Trinity, in whom we also believe, and put our trust.

Q. *What is the second person?*

A. He is true God, and true man, in one person.

Q. *How prove you that?*

A. Out of S. *John's* Gospel, chap. 1. *In the beginning was the Word, and the Word was with God, &c. And the Word was made Flesh, and dwelt in us.*

Q. *What other proof have you?*

A. Out of *Phil.* 2. 6, 7. Where *S. Paul* saith, *That Christ when he was in the form of God, thought it no robbery to be equal with God, but he hath lessened himself, taking the form of a servant, made unto the likeness of men, and found in habit as men.*

Q. *Why would God be made Man?*

A. To redeem and save lost man.

Q. *Was his Incarnation necessary for that end?*

A. In a manner it was; because our offences against God were in some sort infinite, as being against his infinite goodness; and therefore required an infinite satisfaction, which none could make but God, and he made man.

Q. *What other proof have you for the necessity of the Incarnation?*

A. Because God is in himself of so spiritual,

ſublime, and abſtract a thing, that if he had not
his mercy attempted his own inſcrutable greatne
unto the littleneſs of our ſenſible capacity, by be
ing made man, ſcarce one of a thouſand (an
thoſe great Clerks only) would ever have bee
able to know any thing to the purpoſe of him, o
conſequently to love and ſerve him as they ough
(which is the neceſſary means of our ſalvation
ſince nothing is efficaciously willed, which is no
firſt well underſtood

Q. What benefit have we by the knowledge o God, made Man?

A. Much, It enflames us with the love of God
who could not more have dignified mens nature
er ſhewed more love to the World, than to ſen
down his only Son to redeem it in our fleſh.

Q. What ſignifies the name Jeſus?

A. It ſignifies a Saviour, S. *Mat.* 1. 21.

Q. Is any ſpecial Honour due to that name?

A. There is; becauſe it is the higheſt title o
God made man.

Q. How prove you that?

A. Out of *Phil.* 2. 9. where we read, *God hath given unto Chriſt, becauſe he humbled himſelf unto the death of the Croſs, a name which is above all names, the name* Jeſus.

Q. What other proof have you?

A. Becauſe there is no other Name under Heaven given to men, in which we muſt be ſaved, Acts 4. 12.

Q. How prove you that we muſt bow at this name.

A. Ou

A. Out of *Phil.* 2. 10. *That in the Name of Jesus every knee bow, of Celestials, Terrestials and Infernals*

Q. What signifies the name of Christ?

A. It signifies *Anointed.*

Q. Why was he called Anointed?

A. Because he was a *Priest*, a *Prophet*, and a *King*; *to all which Unction appertains.*

Q. With what was Christ Anointed?

A. With all the plenitude of divine grace.

Q. What means the words, his only Son our Lord?

A They mean, that *Jesus Christ* is the only natural son of God the Father, begotten, as he is God, by and of the same Father from all Eternity, without a mother; and therefore is coequal and consubstantial to his Father, and consequently Infinite, Omnipotent, Creator, and so Lord of us and all things, as the Father is:

The Third Article.

Q. WHat is the third Article?

A. Who was conceived by the Holy Ghost, born of the Virgin Mary.

Q. What means, Who was conceived by the Holy Ghost?

A. It means, that the second person of the Blessed *Trinity* took flesh of the *Virgin Mary*, not by a humane generation, but by the work of the *Holy Ghost.*

Q. How prove you that?

A. Out of St. *Luke* 1. 31, 35. *Behold* (saith the Angel) *thou shalt conceive and bear a son,*

&c. *the* Holy Ghost *shall come down upon thee, and the vertue of the Highest shall overshadow thee.*

Q. What understand you by the words, Born of the Virgin Mary?

A. I understand that Christ was born of her at midnight, in a poor Stable at *Bethlehem*, betwixt an Ox and Ass.

Q. Why at midnight?

A. To signifie that he came to take away the darkness of our sins.

Q. Why in Bethlehem.

A. Because that was the head City of *Davids* Family, and Christ was of *Davids* Race.

Q. Why in a poor Stable?

A. To teach us the love of poverty, and contempt of this World.

Q. Why betwixt an Ox and an Ass?

A. To fulfil that of the Prophet, *Thou shalt be known, O Lord, betwixt two beasts,* Abacuc 3. 2. *juxta Sept.*

Q. What doth the birth of Christ avail us?

A. It perfected in us *Faith, Hope,* and *Charity.*

Q. What signifies, Born of the Virgin Mary?

A. It signifies, that our *Lady* was a Virgin, not only before, but also in, and after Child birth.

The Fourth Article.

Q. WHat *is the fourth Article?*

A. Suffered under Pontius Pilate, *was was crucified, dead and buried.*

Qu. What

Q. What understand you by Suffered under *Pontius Pilate?*

A. I understand that *Christ* after a painful life of 33 years, suffered most bitter torments under that wicked President *Pontius Pilate.*

Q. Where did he begin those sufferings?

A. In the Garden of *Gethsemane*; that as sin began in a Garden by the first *Adam*, so might Grace also by the second.

Q. What were those torments?

A. His *bloody sweat*, his *whipping* at the Pillar, his *Purple Garment*, his *Crown of Thorns*, his *Scepter* of a *Reed*, his carrying the *Cross*, and many others.

Q. What understand you by the word was crucified?

A. I understand, he was nailed to a disgraceful Cross betwixt two Thieves for our offences, and to save us.

Q. Is it lawful to honour the Cross?

A. Yes, with a relative honour it is; because it is a special memorial of our Saviours Passion, and is called *the sign of the Son of man*, S. *Mat.* 24. 30.

Q. What other reason have you?

A. Because the Cross was the sacred Altar, on which *Christ* offered his Bloody Sacrifice.

Q. What Scripture have you for it?

A. *Gal.* 6. 14. *God forbid* (saith S. *Paul*) *that I should glory but in the Cross of our Lord Jesus Christ.*

Q. What other proof have you?

A. Out of *Phil.* 3. 18. *Many walk* (saith S. *Paul*)

Paul) whom I have often told you of, and now again weeping I tell you of them enemies to the Croſs of Chriſt, &c. *whoſe end is perdition.* And out of *Ezek.* 9. 4. where we read, *That ſuch as were ſigned with the ſign* Thau (which was a Picture and figure of the Croſs) *were ſaved from the exterminating angel, and only ſuch.*

Q. *What ſignifies the word dead?*

A. It ſignifies that Chriſt ſuffered a true and real death.

Q. *Why was it requiſite he ſhould die?*

A. To free us from the death of ſin.

Q. *Why died he crying out with a loud voice?*

A. To ſhew, he had power of his own life; and that he freely gave it up for us, being ſtrong and vigorous.

Q. *Why died he bowing down his head?*

A. To ſignifie his obedience to his Father, in the acceptance of his diſgraceful death.

Q. *What means, was buried?*

A. It means, that his body was laid in a new Sepulchre, and buried with honour, as the Prophet had foretold, *Iſa.* 11, 10.

The Fifth Article.

Q. WHat is the fifth article?

A. *He deſcended into Hell, the third day he roſe again from the dead.*

Q. *What means, He deſcended into Hell?*

A. It means, that as ſoon as Chriſt was dead; his bleſſed ſoul deſcended into *Limbo* to free the Holy Fathers who were there.

Q. *How prove you that?*

A. Out of *Acts* 2. 24, 27. *Chriſt being ſlain, God,*

now raised him up, loosing the sorrows of Hell, as *the* was foretold by the Prophet, *Psal.* 15. *Thou* nd *let not leave my soul in hell, nor wilt thou give* b as *holy one to see corruption.*

Pi- *Q. What other proof have you?*

rom *A.* Ephes. 4. 19. *He ascending on high hath* d *captivity captive; he gave gifts to men. And* at *he ascended, what is it, but because he first* nd *descended into the lower parts of the earth.*

Q. Did not he also descend to Purgatory, to free ch *as were there?*

A. It is most probable he did, according to the of St. Pet. 3. 19, 20. *Christ being dead, came* n *Spirit, and preached to them also that were* e *prison who had been incredulous in the days of* oah, *when the Ark was building.*

Qu. What understand you by, On the third ay *he rose again from the dead?*

A. I understand, when *Christ* had been dead art of three days, on the third day, which was unday, he raised up his blessed body from the ead.

Qu. Why did he rise again no sooner?

A. To testifie that he was truly dead, and to fulfil the figures of him.

Q. Did he reassume all the parts of his body?

A. He did, even to the last drop of his vital lood, and the very scattered hairs of his head.

Q. Why did he retain the stigma's and marks f his sacred wounds?

A. To confound the incredulity of men, and o present them often to his Father, as a propitiaion for our sins.

Q. What benefit have we by the Resurrection?

A. It

A. It confirms our faith, and hope, that we shall rise again from death: *For he who raised up* Jesus, *will raise us also with* Jesus, 2. Cor. 4. 14.

The sixth Article.

Q. WHat is the sixth Article?

A. *He ascended into Heaven, sits at the right hand of God the Father Almighty.*

Q. *What means, He ascended into Heaven?*

A. It means, that when *Christ* had conversed forty days on earth with his Disciples after his Resurrection, teaching them heavenly things; then he ascended triumphant into Heaven by his own power.

Q. *From what place did he ascend?*

A. From the top of *Mount Olivet*, where the print of his blessed Feet are seen to this day.

Q. *Why from thence?*

A. That, where he began to be humbled by his passion, there he might also begin to be exalted.

Q. *Before whom did he ascend?*

A. Before his good Apostles and Disciples, *Acts* chap. 1.

Q. *In what manner did he ascend?*

A. Lifting up his hands, and blessing them.

Q. *Why is it added, into Heaven?*

A. To draw our hearts to Heaven after him: *If ye have risen with Christ, seek ye the things which are above*, Col. 3. 1.

Q. *What understand you by, Sits at the right hand of God?*

A. I

A. I do not underſtand that God the Father ... any hands, for he is incorporeal, and a Spi... But that *Chriſt* is equal to his Father in pow... and majeſty, as he is God; and that as man, ... the higheſt created glory.

The ſeventh Article.

Q. What is the ſeventh Article?

A. From thence he ſhall come to judge the quick and the dead.

Q. What underſtand you by this Article?

A. I underſtand Chriſt ſhall come at the laſt ... from Heaven, to judge all men according to their works.

Q. Does every man receive a particular judgment at his death?

A. He doth; but in the general judgment we ſhall be judged, not only in our ſouls, as at our death, but alſo in our bodies.

Q. Why is that neceſſary?

A. That as Chriſt was openly rejected, ſo he may there be openly acknowledged, to the great joy and glory of his friends, as alſo to the confuſion of his Enemies.

Q. How prove you, that in the judgment all men ſhall receive according to their works?

A. Out of 2 Cor. 5. 10. *We muſt all be manifeſted* (ſaith S. Paul) *before the judgment ſeat of Chriſt; that every one may receive the proper things of the body, according as he hath done, whether good or evil.* Add out of S. Matth. 16. 27. *The Son of Man* (ſaith our Lord) *ſhall come*

in the glory of his Father, with his Angels, a
then he will render to every one according to h
works.

Q. *Is there any merit in our good works?*

A. There is according to *Apoc.* 22. 12. *Be*
hold I come quickly (saith our Lord) *and my r*
ward is with me, to render to every man accor
ing to his works.

Q. *In what place shall this judgment be made*

A. In the valley of *Jehosaphat*, betwixt *Jerusa*
lem and *Mount Olivet.*

Q. *What signs shall go before it?*

A. The Sun and Moon shall lose their light
there shall be Wars, Plagues, Famines, and Earth
quakes, in many places.

Q. *In what manner shall Christ come unt*
it?

A. In great power and majesty, beg'rt with
legions of Angels.

Q. *Who are they that shall be judged?*

A. The whole Race and Progeny of man.

Qu. *What are the things that shall be judg*
ed?

A. Our thoughts, words, and works, even to
the secrets of our souls.

Q. *Who will accuse us?*

A. The Devils, and our own guilty consciences; in which, all our thoughts, words and deeds shall presently appear, and be laid open to the whole world.

Q. *How shall the just and reprobate be placed?*

A. The just shall be on the right, the reprobate on the left hand of the Judge.

Q. *What*

Qu. *What shall be the ſentence of the juſt?*

A. Come, O ye bleſſed of my Father, and receive ye the Kingdom which is prepared for you. *For I was hungry, and ye gave me to eat, I was thirſty, and ye gave me to drink, &c.* S. Matth. 25. 34, 35, 36.

Qu. *What ſhall be the ſentence of the Reprobate?*

A. *Go ye curſed into eternal fire, which hath been prepared for the Devil and his Angels: For I was hungry, and ye gave me not to eat? I was thirſty, and ye gave me not to drink, &c.* the ſame Chapter, V. 41, 42,

You ſee of what weight good works will be at that day.

Q. *Why is it added, The quick and the dead?*

A. To ſignifie that *Chriſt* ſhall judge not only ſuch as are living at the time of his coming, but all ſuch as have been dead from the Creation of the World; as alſo, by the *quick* are underſtood *Angels* and *Saints*; by the *dead*, *Devils* and damned ſouls.

The Eighth Article.

Qu. *WHat is the eighth Article?*

A. I believe in the Holy Ghoſt.

Q. *Of what treats this Article?*

A. Of the third Perſon of the B. *Trinity*, in whom we alſo believe and put our truſt, who proceeds from the Father and the Son, and is the ſelf-ſame God with them, diſtinct in nothing but in perſon.

Q. *How prove you that?*

A. Our

A. Out of 1 S. *Joh* 5. 7. *There be three w... give testimony in Heaven, the Father, the W... and the Holy Ghost, and these three be one.*

Q. Why is the Name of Holy Ghost appropr... ted to the third Persons, since Angels are ... Spirits and Holy?

A. Because he is such by excellency, and he ... sence, they only by partic pation.

Q. At least why should it not be common to ... other two persons?

A. Because they are known by the pro... nd names of Father and Son, but we have not a ... ic proper name for the *Holy Ghost*.

Q. In what forms has the Holy Ghost appear... to men?

A. In the form of a *Dove*, to signifie the p... rity and innocence which he causeth in our sou... and in the form of a bright Cloud, and fie... Tongues, to signifie the fire of Charity, which ... produceth in our hearts, as also the gift ... Tongues; and hence it is, he is painted in the ... forms.

The Ninth Article.

Q. WHat is the ninth Artitle?

A. I believe in the holy Catholick Church, the communion of Saints.

Q. What understand you by this?

A. I understand that Christ hath a Church upon Earth, which he established in his own Blood, and that he hath commanded us to believe that Church in all things appertaining to Faith.

Q. What

Q. *What kind of Faith muſt we believe her with?*

A. With the ſame Faith that we believe her Spouſe, the Son of God, that is, with *Divine Faith*, but with this difference, among others, that we believe in God; but though we believe the Church, yet we do not properly believe in the Church.

Q. *What is the Church?*

A. It is the Congregation of all the faithful under *Chriſt Jeſus*, their inviſile Head, and his Vicar upon Earth, the Pope.

Q. *What are the eſſential parts of the Church?*

A. A Pope or Supreme Head, Biſhops, Paſtors, and the Laity.

Q. *How prove you, that Biſhops are of Divine Inſtitution?*

A. Out of *Acts* 20. 23. *Take heed unto your ſelves, and to the whole Flock wherein the Holy Ghoſt hath placed you Biſhops to rule the Church of God, which he hath purchaſed with his own Blood.*

Q. *How prove you S.* Peter, *and the Pope his Succeſſor, to be the viſible Head of the Church?*

A. Firſt, Out of *S. Joh.* 21. 16, 17 and 18. where *Chriſt* gave S. *Peter* (for a reward of his ſpecial faith and love) abſolute power to feed and govern his whole flock, ſaying, *Feed my Lambs, feed my lambs, feed my Sheep:* Therefore the reſt of the *Apoſtles* were his Sheep, and he their Head or Paſtor.

Secondly, Out of S. *Matth.* 16. 18. where *Chriſt* ſa th, *Thou art* Peter, *and upon this rock will I build my Church.* Therefore the reſt of the

Apoſtles were built on him. And hence alſo it that in Scripture S. *Peter* is ſtill named firſt.

Q. *What are the marks of the true Church*

A. *Unity, Sanctity, Univerſality,* and to *Apoſtolical.*

Q. *What mean you by the Churches Unity?*

A. That all her members live under one vangelical Law, obey the ſame Supreme Hea and his Magiſtrates, profeſs the ſame Faith, ev to the leaſt Article, and uſe the ſame Sacrame and Sacrifice.

Qu. *How prove you out of Scripture, that Church is one?*

A. 1 Cor. 10. 18. *Being many* (ſaith S. Pa *we are one Bread, one Body, all that particip of one Bread.*

Q. *Why may not a well meaning perſon be ved in any Religion?*

A. Becauſe *there is but one Lord, one Fai one Baptiſm,* Epheſ. 4. 5. *And without* (that o *Faith*) *it is impoſſible to pleaſe God,* Heb. 11. 6.

Q. *What other reaſon have you?*

A. Becauſe, as in a natural body, that p which has not a due connexion to the heart root, preſently dies for want of continuity: So the Church (the Myſtical Body of *Chriſt*) t man who has not a due ſubordination and c nexion to the Head and Common Coun thereof (that is, the *Pope* and *General Coun* from whence, under *Chriſt*, we have our ſpiri life and motion, as we are *Chriſtians*) muſt ne be dead; nor indeed can he be accounted a *me ber* of that *Myſtical Body.*

Q. W

Q. *Who, I beseech you, are those not to be accounted members of the Church?*

A. All such as are not in the unity of the Church, by a most firm belief of her *Doctrine* and due obedience to her *Pastors*; as *Jews, Turks, Heretics, &c.*

Q. *Why may not Protestants (who were of late a kind of setled Church, of some eighty years standing) or any other Sectaries of a more ancient stamp, pretend possession and prescription in matter of the Church?*

A. Because *Catholicks* can shew when they began, and prove also by evident demonstration, that the *Catholick Church* both was at their very beginning, and is still in a more quiet possession than they yet are, or ever can be.

Q. *What if a Protestant should tell you, that the differences betwixt them and us, are not differences in Fundamentals, or in Faith, but in Opinion only, and therefore do not exclude them out of the Unity of the Catholick Church?*

A. I would answer, That he contradicted his own Tenets, for they accuse us of Sacriledge of robbing God of his Honour, and committing Idolatry; because we believe *Priestly Absolution* from sins, adore the B. *Sacrament* of the *Eucharist*, and pray to *Saints*, which are not matters of indifferency, but high *Fundamentals* of the *Catholick Faith.*

Q. *How do you prove all obstinate Novelists to be Hereticks?*

A. Because they wilfully stand out against the definitive sentence of the *Church of God*, and will not submit to any Judgment or Tribunal which

Christ hath left on Earth, for deciding such doubts as they themselves are pleased to move, but will be tried only by their own idle brain, and the Scripture.

Q. *And is not this the reason also, why Protestants and other Sectaries are so divided, damning one another for misbelievers.*

A. A principal reason: For how, I pray, is it possible for different fancies; every one grounding at pleasure on different principles, to be united, or agree?

A second reason is, because it is the very ground-work of *Protestancy*, that all men, even the whole Church of God, are fallible, and subject to err, so that they cannot pretend to certainty, or infallibility for any one point of their *Belief*, however grosly they contradict themselves, by persecuting us for ours, which may be true for ought they know, according to their own principle. Since therefore to be of one *Religion*, is to be of one setled perswasion in points of Faith, and so being cannot be without *infallibility*, or *necessity*, it is not well possible for any *two Protestants* or *Sectaries* to be of *one Religion*, every man expounding the Scriptures as he lists, and no one having power to control the others Exposition of it.

Q. *Why may not the letter of the Scripture be a decisive Judge of controversies?*

A. Because it has never yet been able from the first writing of it, to decide any one, as the whole World doth experience; all Hereticks pretending equally to it, for defence of their Novelties and Heresies, and no one of them ever yielding to another.

Q. How

Q. *How then can we be assured of the truth in points controverted?*

A. By the infallible authority, definition and proposition of the *Catholick Church.*

Q. *For what end then was the Scripture written, if not to be a decider of controversies?*

A. The writing or committing it to dead letters was only for superabundant consolation and, that by a sensible and common reading of it, without any critical or controversal libration of words, we might be able to know that God is, and what he is, as also that there is a Heaven and a Hell, rewards for vertue, and punishments for vice, with examples of both; all which we find in the letter of the Scripture, by a plain and ordinary reading.

Q. *Is the Church we speak of, visible?*

A. She is, and must be visible at all times, as consisting of a Hierarchy of Pastors, governing, teaching, administring Sacraments to the worlds end, and of other people governed, taught and receiving Sacraments at their hands, all publickly professing the same Faith; all which things are visible.

Q. *How prove you that?*

A First, out of *Ephes.* 4. 11 & 12. *Christ gave some Apostles, some Evangelists, some Doctors, some Pastors, to the confirmation of the Saints, to the edifying of the Body of Christ, and to the work of the Ministry, until we all meet in the Unity of Faith.*

Secondly, out of S. *Matth.* 5. 15, where Christ saith of his Church, *You are the light of the world,*

a City seated on a Mountain cannot be hid.

Q. *Why then would Protestants have the Church to be invisible?*

A. Because we have convinced them that there were no *Protestants* to be seen or heard in the World before *Martin Luther.*

Q. *Why is the Church said to be holy, or to have Sanctity?*

A. Because she hath a *holy Faith*, a *holy Law*, *holy Sacraments*, and is guided by the *holy Ghost* to all truth and holiness.

Q. *How else prove you her Sanctity?*

A. Because *Christ* gave himself for his Church *That he might sanctifie her, cleansing her by the Laver of Water in the Word, that he might present her to himself a glorious Church, not having spot or wrinkle, but that she might be holy and unspotted*, Ephes. 5. 26, 27.

Q. *Notwithstanding the Sanctity of the Catholick Church, are not some Catholicks as wicked as any Protestants?*

A. Yes verily, and more wicked, for where Sanctity is less, there Sacriledge cannot be so great: No man could damn his whole posterity but he that had original Justice to lose; nor any man betray Christ, but he that had eaten of the Table. *Protestants* have not so holy a Faith, such holy Sacraments, nor so holy a Church to abuse as *Catholicks* have; and therefore no wonder some *Catholicks* be worse than any *Protestants*, yet *Catholicks* have some Saints, but *Protestants* none.

Q. *Is the Church Infallible?*

A. She is, and therefore is to be believed and

ll men may rest securely on her judgments.

Q. *How prove you that?*

A. First, because *she is the pillar and ground of truth*, 1 Tim. 3. 15.

Secondly, Out of S *Matt.* 16. 8. where *Christ* saith, *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against her.*

Thirdly, out of S. *John* 4. 16 *But the Paraclite* (saith he) *the Holy Ghost shall teach you all things whatsoever I shall say to you*; *And* 13. 16. *But when the Spirit of Truth cometh, he shall teach you all truth.*

Q. *How declare you that the definitions of a Council perfectly Oeconomical, that is a General Council approved by the Pope, are infallible in matters of Faith?*

A. Because such a Council is the Church Representative, and has the same infallibility, that the Church spread over the World, hath.

Q. *What other reason have you?*

A. Because the Definitions of such a Council, are the Dictates of the Holy Ghost, according to that of the *Apostles*, defining in Councel *hath seemed good to the Holy Ghost, and to us*, Acts 15. 28.

Q. *What think you then of such as accuse the Church of Errors in Faith, and of Idolatry?*

A. Truly I think them to be *Heretick*s, or *Infidels*; for our Lord saith, *He that will not hear the Church, let him be unto thee as an Heathen and a Publican*, S. Matth. 18. 17.

Q. *Is not the Church, at least, too severe in her Censures and Excommunications against Sectaries?*

A. No,

A. No, she is very reasonable and charitable in them: For vitious, passionate, and self interested men, are sometimes brought to reason for fear of punishment; and are worthily forced to their own good, when no Authority ordained by Christ, is able to perswade them to it.

Q. *What understand you by the word Catholick, or by the universality of the Church?*

A. I understand the Church is Universal both for time and place.

Q. *How for time?*

A. Because she hath been from Christ to this time, and shall be from hence to the end of the World.

Q. *How prove you that?*

A. Out of S. *Matth.* 28. 20. *Going therefore* (saith our Lord) *teach ye all Nations, &c. And behold I am with you all days, even to the consummation of the world.*

Q. *What mean you by universality of place?*

A. I mean, that the *Church* shall be spread over all Nations.

Q. *How prove you that?*

A. Out of St. *Matthew* above cited, *Teach ye all Nations.*

2. Out of *Psal.* 85 9. *All Nations whatsoever thou hast made, shall come and adore before thee, O Lord.*

3. Out of *Apoc.* 7. 9. where we read, that the Church shall be gathered out of all *Nations, People, Tribes, and Tongues.*

Q. *Why do we call the Church, the Roman Church?*

A. Be-

A. Becauſe ſince the Translation of S. *Peters* hair from *Antioch* to *Rome*, the particular *Roman Church* has been Head of all the Churches, and to her, the *Primacy* hath been affixed.

Q. What is the *rule of Faith*, by which the *Church* conſerves her *Infallibility*;

A *Apoſtolical Traditions*, or receipt of Doctrine by Hand to Hand from *Chriſt* and his *Apoſtles*.

Q. How prove you that?

A. Out of *Rom.* 16. 17. *Therefore I beſeech you, brethren* (ſaith S. *Paul*) *mark them which make diſſentions and ſcandals contrary to the doctrine which you have learned, and avoid them; for ſuch do not ſerve* Chriſt *our Lord.*

Q. What other reaſon have you?

A. Out of S. *Paul*, ſaying, *But although we or an Angel from Heaven Evangelize to you beſides that we have Evangelized, be he Anathema*, Gal. 1. 8, 9.

Q. Can the Church err in Faith? ſtanding to this Rule, and admitting nothing for Faith, but what is conſented by the whole Church to have been ſo received?

A. She cannot; otherwiſe the whole *Church* muſt either conſpire in a notorious lye to damn her ſelf, and her poſterity, or elſe ſhe muſt be ignorant what hath been taught her for *Faith*, by the *Church* of the precedent age, which are both grand impoſſibilities.

Q. How prove you theſe to be impoſſibilities by nature?

A. By the conſtancy and immutability of contingent cauſes, whoſe *particulars* may be defective

defective, but the *Universals* cannot.

Q. Explain that a little?

A. Because one man, or two, or three may born but with one arm, or one eye only, throu defect of their particular causes, but that all N ture should fail at once, and all men be so bo is totally impossible in nature: In like mann one man or two may conspire in palpable lies damn themselves and their posterity, or be d ceived in what hath been taught them for Fa from their very Cradles, but that the wh Church should so far break with the nature Man, (which is reason) to conspire in such a l or be so mistaken, is as impossible in nature, as is for men to be no men.

Q. May not some errors have been received f Faith, and crept insensibly over the whole Churc no man perceiving or taking notice of them?

A. No: that is as impossible as that th Plague or Burning-Fever should infect or spre it self over a whole Kingdom for many years, n man perceiving it, or seeking to prevent it: Fo nothing causs greater notice to be taken, tha any publick or notorious change in matters o *Religion.*

Q. May not the power of Temporal Princes, o the over prevalency of humane Wit and Reaso have introduced Errors into the Church?

A. Neither s that possible, seeing we are no regulrted in things which are of Faith, e ther b power or any strength of Reason, but by the rul of *Apostolical Tradition*, and by inspiring of th whole Church of every age what hath bee taught by our Fore fathers from Christ and hi Apostles. *Q. Wa*

Q. Was not the Millenary Hereſie an Apoſtolical Tradition?

A. No, it was not; for there is no aſſurance conſent among thoſe who write of it; that was ever preached or delivered by the *Apoes.*

Q. Did not S. Auſtin *and* Innocentius *with eir Councils, hold the communion of children a ing neceſſary to their ſalvation?*

A. They ſpeak not of Sacramental Commuon, as is evident to all who have read their orks, but of the effect of it, that is, of their inrporation into the Myſtical Body of Chriſt, ich is made in Baptiſm; and this only they firm to be neceſſary to their ſalvation.

Q. At leaſt do not Hereticks ſay and aver, at the Church hath apoſtatized and erred in aith?

A. They do indeed, but it will not ſerve their rn barely to ſay it, unleſs they were able alſo to rove it (which they neither are, nor will be) by dent and undeniable proofs.

How prove you that?

A. Firſt, becauſe the preſumption and poſſion of her integrity and infallibility is on the hurches ſide; and therefore ought not to be ielded up without clear evidence of her prevaricaation.

Secondly, Becauſe he that accuſeth his neighours wife of adultery, without convincing proofs hereof, is not to be hearkened unto, but to be haed of all good men, as a moſt infamous Slanderer; much more ought they who ſhall accuſe he Church, Spouſe of Chriſt, of Errors and

Apo-

Apostacy, unless their proofs be evident and undeniable to be detested as blasphemous *Heretick*s.

Thirdly, Because if less then manifest and convincing evidencing be sufficient to prove matters of this high nature, it is not possible but every false tongue shall set dissentions betwixt man and wife, and stir up the most faithful subjects in the world, to a Rebellion against their Princes, both Spiritual and Temporal.

Q. What other reason have you yet, Why the Church and Law of Christ may not fail, and be utterly extinguished?

A. Because the causes of Religion (to wit, the hope of good, and fear of evil from God) are universal and necessary, always knocking at mens hearts, and putting them in mind of some God or other; and therefore must needs have perpetual and necessary effects, which, in such as are convinced that Christ is God, can be no other then the Faith, Hope, and Love of Christ, speaking of the whole Church, although particular men may err, and fall away.

Q. What is it for the Church to be Apostolical?

A. To have been begun and propagated by the *Apostles*, and to have a succession of Pastors and Doctrine from them.

Q. What means the Communion of Saints?

A. It means, First, that the faithful do all Communicate in the same *Faith* and *Sacraments*, in the same *Sacrifice*, and also in the merits of one another.

Q. How

Q. *How prove you that?*

A. Out of 1 *Cor.* 12. 25. *And if one member suffer any thing, all the members suffer with it; or if one member do glory, all the members rejoyce with it; You are the Body of Christ, and members of a member.*

Secondly, It means, that the faithful on Earth communicate with the *Angels* and *Saints* in Heaven; we by praising and praying to them, they by praying for us.

Q. *How prove you that the Saints have any power to do us good?*

A. Out of *Apoc.* 2. 26, 27. where Christ hath promised them power over us: *To him* (saith he) *that shall overcome, and keep my works unto the end, to him will I give power over Nations, and he shall rule them with an iron rod.*

Q. *How prove you that it is lawful to pray to Angels?*

A. Out of *Apoc.* 1. 4. where S. *John* did it, *Grace* (saith he) *to you, and peace, from him that Is, that Was, and that shall come, and from the seven Spirits which are in the sight of his Throne.*

Q. *What other proof have you?*

A. Out of the *Apoc.* 8. 4. where we read, that they present the Churches prayers to God: *The smoak of the Incense of the prayers of the Saints ascended from the hand of the Angel before God.*

Q. *How prove you that we may pray to Saints?*

A. Out of *Gen.* 48. 16. where *Jacob* taught his children to do it, saying, *And let my name be*

invocated upon them, the names also of my Fathers, Abraham *and* Isaac.

Q. *How prove you that they pray for us?*

A. Out of the *Apoc.* 5. 8. *The four and twenty Elders fell down before the Lamb, having every one Harps and Viols full of Odors, which are the prayers of the Saints.*

Q. *Is it no dishonour to God for us to pray to Saints to pray for us?*

A. No, it is not, nor yet to beg it of men, for S. *Paul* did it; *We hope* (saith he) *that God will deliver us, you also helping in prayer for us,* 2 Cor. 1. 11.

The tenth Article.

Q. WHat is the tenth Article?

A. *The forgiveness of sins.*

Q. *What understand you by this?*

A. I understand that God is both able and willing to forgive us our sins, if we be heartily sorry for them, and confess them, and hath given power to his *Church* to remit them by *Baptism* and *Pennance.*

Q. *How prove you that?*

A. Out of S. *Matth.* 9. 8. where it is recorded by the *Holy Ghost, That the multitudes glorified God, who had given such power unto men,* as to forgive sins, (*Christ* having before proved the said power by a *miracle*) v. 6, 7.

Q. *Is any sin so great, that God cannot forgive it?*

A. No, there is not; for his mercy is far above our malice.

Q. *Can*

Q. *Can any mortal sin be remitted without Christ?*

A. It cannot; because the remission of *mortal sins* is a renewing of Friendship with God by his Grace, which can never be effected so long as there remains in us any one *mortal sin.*

Q. *Can we have absolute certainty that our sins are forgiven us?*

A. Without special revelation we cannot. *I am not guilty in conscience* (saith S. *Paul*) *of any thing, but herein I am not justified,* 1 Cor. 4. 4.

Q. *What other proof have you?*

A. Because *a man knoweth not whether he be worthy of love or hatred,* Eccles. 9. 1.

Q. *Can we be certain of our final perseverance?*

A. No, without special *revelation,* and therefore S. *Paul* said, *I chastise my body, and bring it into subjection, lest when I preach to others, I my self become a Reprobate,* 1 Cor. 9. 27. And *Phil.* 2. 12. he exhorts, saying, *with fear and trembling work out your Salvation.*

Q. *How then shall we have peace of conscience?*

A. Because we may have moral certainty, and a most lively hope that our sins are forgiven us by the due use of the Sacraments, which is enough for our said Peace.

The Eleventh Article.

Q. WHat *is the Eleventh Article?*

A. *The Resurrection of the flesh.*

Q. *What means this Article?*

A. It means, that these very bodies in which we now live, shall at the day of *Judgment* be all raised up from death to life.

Q. By what means shall this be done?

A. By the omnipotent command of God, and the Ministry of Angels.

Q. How prove you that?

A. Out of *Thes.* 4. 16. *For our Lord in commandment, and in the voice of an Archangel, and in the Trumpet of God will descend from Heaven, and the dead that are in Christ shall rise again first.*

Q. Shall the same bodies rise again?

A. The same in substance, though different in qualities.

Q. How prove you that?

A. Out of *Job.* 19. 25, 26, 27. *For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and shall be compassed again with my skin, and in my flesh I shall see God, whom I my self shall see; and mine eyes shall behold, and not another.*

Q. What shall be the qualities or dowries of a glorified body?

A. *Impassibility, Agility, Clarity, Subtility.*

Q. How prove you its impassibility or incorruptibility?

A. Out of 1 Cor. 15. 53. *For this corruptible must put on incorruption; and this mortal put on immortality.*

Q. How prove you its Agility?

A. Out of the same Chapter, V. 34. 44. *It is sown in infirmity, it shall rise in power; it is sown a natural body, but it shall rise a spiritual body,*

body, (that is in motion and some operation equal to a Spirit; which also proves its *Subtility*.

Q. How prove you its Clarity?

A. Out of the same Chapter, V. 42. *For one Star* (saith he) *differs from another Star in glory, so also the Resurrection of the dead*; and v. 43. *It is sown in dishonour, it shall rise in glory.*

Q. In what space of time shall the dead rise, and the Elect be thus changed?

A *In a moment, in the twinkling of an eye*, 1 Cor. 15. 51, 52.

Q. At what age and stature shall men rise?

A. At perfect age, which is thirty three, and in that stature which they should have had at perfect age, without deformity by defect or excess.

Q. How prove you that?

A. Out of *Ephes.* 4. 13, 14. *The Church shall last until we all meet into a perfect man, into the measure of the age of the fulness of Christ.*

Q. What example have you in nature for the Resurrection?

A. A grain of Corn, which first rots in the Earth, and then springs up, and lives again.

Q. What benefit have we by the knowledge of the Resurrection?

A. It imboldens us to suffer persecution and death it self, in hope of future Glory, according to that of *S. Paul*, *For the sufferings of these times are not condign to that future glory which shall be revealed in us*, Rom. 8. 18.

The twelfth Article.

Q. *What is the twelfth Article?*

A. *And life everlasting.*

Q. *Why is this the last Article?*

A. Because everlasting life is the last end of man, and the last reward we expect by Faith.

Q. *What understand you by this Article?*

A. I understand, that such as keep the Commandments, and die in a state of Grace, shall live with God in bliss for ever.

Q. *How prove you that keeping the commandments is of necessity for the obtaining it?*

A. Out of S. *Matth.* 19. 17. where Christ said to the young man, asking, What he should do to obtain it, *If thou wilt enter into life, keep the commandments.*

Q. *Is everlasting life given as a reward of our good works?*

A. It is according to *Rom.* 2. 6, 7. *God will render to every one according to his works to them truly that according to patience in good works seek glory, and honour, and incorruption, and life everlasting, &c.*

Q. *Were all men created for everlasting life?*

A. They were; for God *would have all men to be saved,* 1 Tim. 1. 4. *He willeth not the death of any sinner; but rather that he be converted and live.*

Q. *Why then are many damned?*

A. By reason of their own wilful transgression of Gods Law, and final impenitence.

Q. *How*

Q. *How prove you that man is the free cauſe of his own ſin and damnation?*

A. Firſt, out of *Job* 21, 23. God (ſaith he) *hath given him place for pennance, but he abuſeth it unto pride,*

Secondly, out of *Hoſ.* 13. 9. *Thy perdition is from thy ſelf, O Iſrael, in me only is thy aid,*

Thirdly, out of *Rom.* 2. 4. *The benignity of God calls thee to repentance, but thou heapeſt to thy ſelf wrath and indignation, according to thy own impenitent heart.*

Q. *In what conſiſts everlaſting life?*

A. In the clear viſion and fruition of God, according to that of our Saviour, in S. *Joh.* 17. 3. *This is the life everlaſting, that they know thee the only true God, and whom thou haſt ſent,* Jeſus Chriſt.

Q. *Shall we ſee nothing elſe in Heaven, but God?*

A. Yes, all the Attributes and Proceſſions of God, and in him alſo, as in a Mirror or Looking-glaſs, the natures and perfections of all creatures; for he contains all things in himſelf in a moſt eminent manner.

Q. *How prove you that?*

A. Out of the *Apoſtle*, ſaying, *From whom all things, by whom all things, and in whom all things*, Rom. 11. v. laſt.

Q. *What effect will follow out of the clear viſion and fruition of God?*

A. Divine love, ſtedfaſt poſſeſſion, and ineſtimable joy; and out of that, praiſe, jubilation, and thankſgiving for ever.

Q. *What means the word Amen?*

A. It

A. It means, that the whole *Creed* is Divine Truth: and therefore we muſt heartly aſſent to it.

CHAP. IV.

Hope *and* Prayer *Explicated.*

Q. *What is Hope?*

A. It is a vertue infuſed by God into the ſoul, by which we have a confident expectation of Glory, to be obtained by the grace and merits of Chriſt, and our own merits, proceeding from his Grace.

Q. *On what is that confidence chiefly grounded?*

A. On the merits and promiſes of Chriſt, who hath promiſed glory to ſuch as hope in him, and do his works, as alſo grace whereby to do them.

Q. *Are our good works then meritorious of a reward of glory?*

A. As proceeding from the grace of Chriſt, and built upon his promiſes, they are.

Q. *How prove you that?*

A. Firſt, out of S. *Mark* 9. 41. *For whoſoever ſhall give you to drink a cup of water in my Name, becauſe you are Chriſts, Amen, I ſay to you, he ſhall not loſe his reward.*

Secondly, out of 1 Cor. 3. 9. *And every one ſhall receive his own reward, according to his own labour; for we are Gods Coadjutors.*

Thirdly, out of *Matth.* 5. 11. *Bleſſed are ye* (ſaith our Lord) *when they revile and perſecute you; for very great is your reward in Heaven.*

Q. *Is it lawful for us to do good works, in hope of a reward?*

A. Not only lawful, but laudable, according to that, *I have inclined my heart to do thy justifications for ever, for a reward,* Psal. 118. 112.

Q. *What other proof have you?*

A. Out of 1 *Joh.* 3. 22. *Whatsoever* (saith he) *we shall ask of God, we shall receive of him, because we keep his commandments, and do those things that are pleasing before him.*

Q. *How declare you the necessity of Hope?*

A. Because it produces in us obedience to the Law of God, as also a willingness to suffer for his sake, and final perseverance.

Q. *How prove you that?*

A. Out of *Job* 13. 15. *Although he kill me, yet will I hope in him:* And Psal. 55. 5. *In God have I hoped, I will not fear what flesh can do unto me.*

Q. *Is Hope available to the remission of sins?*

A. It is according to the *Psalmist, Him that hopeth in our Lord, mercy shall incompass;* Psal 31. 10. And, *Our Lord is well pleased in them that hope and trust in his mercy,* Psal. 146. 11.

Q. *What other good doth Hope?*

A. It moves us to devout and humble Prayer.

Q. *What is Prayer?*

A. It is the lifting up the mind to God, by which we beg for good things, and to be freed from evils, or by which we bless and praise God.

Q. *What are the conditions of good Prayer?*

A. That it may be made with Reverence, Attention, Humility, and Perseverance.

Q. *What*

Q. What vices are opposite to Hope?

A. Despair and Presumption.

Q. What is Despair?

A. It is a diffidence in the power of God, and merits of Christ, as if they were not of force enough to save us.

Q. What is Presumption?

A. It is a foolish and desperate confidence of Salvation, without endeavouring to live well, or keep the Commandments.

Q. How is Despair the cause of sin?

A. Because despairing men are wont to say, *If I shall be damned, I shall be damned*, and so use no endeavour to do good, or avoid evil.

Q. How is Presumption the cause of sin?

A. Because presumptuous men use to say, *God is merciful, and will forgive our sins, how great soever, and at what time soever we do Pennance*; and out of this take liberty to sin.

Q. How must our Hope be ballanced betwixt these two extreams?

A. By *filial fear*, and an humble distrust of our own works, as they are ours.

Q. Is Prayer good against both these?

A. It is, according to that of S. *Luke* 22. 40. *Pray ye that ye may not fall into temptations.*

Q. For what else availeth Prayer?

A. For the avoiding all evils, and the obtaining all benefits.

Q. How prove you that?

A. Out of S. *Joh.* 16. 23. *Whatsoever* (saith our Saviour) *ye shall ask my Father in my Name, he will give it you*; and S. *Luke* 11. *Ask, and it shall be given you, &c.*

Q. Is

Q. Is it lawful to pray in an unknown Tongue?

A. It is; for *he that speaks in a tongue* (unknown) *speaks not to men, but to God*, 1 *Cor.* 14. 2. and a Petition has the same force, if it be understood by him that is petitioned, whether the petitioner understand it, or not.

Q. What other proof have you?

A. Out of the same Chap. V. 16, 17. where S. *Paul* saith, But *if thou bless in spirit* (that is, in a tongue unknown) *he that supplieth the place of the vulgar, how shall he say Amen*, &c. *thou indeed givest thanks well, but the other is not edified*; you see in it self the thing is good, for he *gives thanks well.*

Q. What means the Apostle, when he exhorts us to pray always, 1 Thes. *ch.* 5?

A. He means we should daily spend some time in prayer, according to S. *James* 5. 17. *Pray for one another that you may be saved; for the continual prayer of a just man availeth much.*

Q. Is it possible to pray always?

A. In some sence it is; namely, by offering up all our actions to God's Honour.

Q. In what place is Prayer best?

A. In Churches: because those are places consecrated and deputed to Prayer, and there our Prayers are elevated by the particular presence of God, and his special assistance, being sought by the Churches Officers in the Consecration of those places.

Q. How prove you that?

A. Out

A. Out of S. *Matth.* 18. 24. *Where there be two or three gathered together in my name* (saith our Lord) *there I am in the midst of them.*

Q. How prove you, that material Churches are of Gods appointment?

A. First, because God commanded *Solomon* to build him a Temple, and dedicate it to his service, 2 *Paral.* 7. 19.

Secondly, out of S. *Luke* 19. 45, 45. where Christ calls the material *Temple* his House, cast ng the Buyers and Sellers out of it, *My House* (saith he) *is the House of Prayer, but ye have made it a Den of Thieves.*

Thirdly, out of S. *Luke* 18. 10, 14. where the *Publican ascended to the Temple to pray, and descended into his House justified.*

Q. How do you prove it lawful to dedicate or consecrate material Temples?

A. Out of 2 *Paralip.* above cited, c. 7. and out of S. *John* 10. 22. where it is recorded that Christ himself kept the dedication of the Temple in *Hierusalem*, instituted by *Judas Machabeus*, *Mac.* 55, 59.

How do you prove it lawful to adorn Churches with Tapestry, Pictures, and the like?

A. Out of S. *Mark* 14, 15. where Christ commanded his last Supper to be prepar'd in a great *Chamber adorn'd.*

Q. What proof have you for the order and number of the Canonical hours?

A. For *Matins*, *Lauds* and *Prime*, that of the 35*th* Psal. *Early in the morning will I stand to thee, early in the morning wilt thou hear my voice.*

Q. Wh

Q. What for the third, sixth and ninth hour?

A. For the third, out of *Acts* 2. 16. *At the third hour the Holy Ghost descended on the Apostles*, For the sixth, out of *Acts* 10 9. Peter *and* John *went up into the higher parts to pray about the sixth hour*: and for the ninth hour, out of *Acts* 3 1. *And at the ninth hour* Peter *and* John *went up into the Temple to pray.*

Q. What for the Even song and Complin?

A. That of the Psalm 55. *Morning and Evening will I declare the works of our Lord*, Psal. 54. 18. and again, *The lifting up of my hands is an Evening Sacrifice*, 140. 2.

Q. Is it good to use outward Ceremonies in time of Prayer, as kneeling, knocking the breast, and such like?

A. It is; for they declare the inward reverence and devotion of the heart; and Christ himself prostrated, when he prayed in the Garden, S. *Matth.* 26. 39. And the poor *Publican* beat his breast, and cast down his eyes in that Prayer, by which he merited to descend justified, S. *Luke* 18. 33.

Q. Why is the Morning so fit a time for Prayer?

A. To open the windows of the Soul, to the Light of Divine Grace, and offer up the works of the whole day to Gods honour.

Q. Why is the Evening also?

A. To shut the windows of the Soul against the darkness of sin, and the illusions of the Devil; as also to render thanks for all the benefits of the day past.

Q. What things ought we to pray for?

A. For all good things both Spiritual and Temporal, and to be free from all evils; for so our Lord hath taught us by his Prayer.

CHAP. V.

The Pater Noster, *or our* Lords Prayer *Expounded.*

Q. W*Hat is the Pater Noster?*

A. It is the most holy *Prayer* that ever was.

Q. Who made it?

A. Christ our Lord, the eternal wisdom of his Father. S. *Matth.* 6. 9, 10.

Q. Why did he make it?

A. To teach us a set form of Prayer, and how we ought to pray.

Q. Why did he make it in so short and plain a manner?

A. That all might be capable of it.

Q. What doth it contain?

A. All those chief things which we can ask or hope for of God.

Q. How many Petitions hath it?

A. Seven.

Q. What understand you by those words which are prefixed to the Petitions, Our Father which art in Heaven?

A. I understand, that God is our Father, both by Creation, and by Adoption, if we be in the state of Grace; and therefore we may confidently come to him, and beg all blessings of him.

Q. How prove you that?

A. Out

A. Out of 1. S. *Joh.* 3. 1. *See what manner of Charity the Father hath given us, that we should be named, and be the Sons of God.*

Q. Why do we say, Our Father, and not Father?

A. Becauſe God is the Common Father of all, and all good Chriſtians muſt pray for one another, according to that, *The Communion of Saints.*

Q. What underſtand you by the words, Which art in Heaven?

I underſtand, that God who fills Heaven and Earth, and is in all things, times, and places; is in Heaven in a peculiar manner, declaring and manifeſting his glory to the bleſſed; and therefore when we pray, we muſt lift up our minds to him, and keep them fixed upon heavenly things.

Q. How prove you that?

A. Out of *Jer.* 48. 10. *Curſed be he that doth the work of God negligently.*

The firſt Petition.

Q. WHat is the firſt Petition?

A. *Hallowed be thy Name.*

Q. What do we beg by this?

A. That God may be known by the whole World, and that he may be worthily praiſed, ſerved, and honoured by all his Creatures, which cannot be effected, but by his Grace.

Q. Who are thoſe that ſay this Petition ill?

A. Such as diſhonour the Name of God, by blaſpheming, ſwearing, lying, curſing, and ſcurrilous diſcourſes.

The Second Petition.

Q. *What is the Second Petition?*

A. *Thy Kingdom come.*

Q. *What do we beg of God by this Petition?*

A. We beg, that our miseries and afflictions in this life may be ended; and that we may be made partakers of his joyful and heavenly Kingdom.

Q. *What else do we beg?*

A. That Christ may reign in us in this life by Grace, and in the next by Glory, presenting us a Kingdom to his Father.

Q. *Who says this Petition ill?*

A. Such as are willing Slaves to sin, and to the Devil.

The Third Petition.

Q. *What is the third Petition?*

A. *Thy will be done in Earth, as it is Heaven.*

Q. *What do you beg by this?*

A. That God would enable us by his holy Grace to keep his Commandments, and obey his will in all things.

Q. *What mean you by the words, in Earth as it is in Heaven?*

A. We beg by those, that we may be as ready and willing to do the will of God on Earth, as the blessed Saints and Angels are in Heaven.

The

The Fourth Petition.

Q. WHat is the Fourth Petition?

A. *Give us this day our daily bread.*

Q. *What do we beg by this?*

A. All food and ſuſtenance for our Souls and Bodies.

Q. *What is the food of the Soul?*

A. The *Word of God*, the *holy Sacraments*, eſpecially the *bleſſed Euchariſt*, and *Divine Grace.*

Q. *How prove you, that by this Petition Chriſt intended the bleſſed Bread of the Euchariſt?*

A. Becauſe, although we read in S. *Luke* 11. 3. *Our daily Bread*; in S. *Matth.* 6. 11. we read, *Our ſuperſubſtantial bread?*

Q. *Why is the Euchariſt called, Our daily Bread?*

A. Becauſe it is daily offered for our ſins on the Altar, and we ought daily to receive it, at leaſt in ſpirit and deſire.

Q. *Who ſays this Petition ill?*

A. Such as are cold and careleſs in coming to the Sacraments, and in hearing Divine Service or Exhortations: And ſuch as aſcribe their temporal goods and bleſſings to their own induſtry and Providence, and not to any ſpecial bounty or gift of God.

The Fifth Petition.

Q. *WHat is the Fifth Petition?*

A. *And forgive us our debts, as we forgive our debters.*

Q. *What do we beg by this Petition?*

A. That God would pardon us the ſins of our life paſt, as alſo the puniſhments which are due unto them.

Q. *Why are ſins, and the penalties of ſin, called Debts?*

A. Becauſe they make us Debters to the juſtice of God, whom by ſin we rob of his due honour.

Q. *Why is it added, As we forgive our Debtors?*

A. To ſignifie, that God will not forgive us, unleſs we alſo forgive our Brethren, *If you will not forgive men, neither will your Father forgive you your offences, S.* Matth. 6. 15.

Q. *Who ſays this Petition ill?*

A. Such as bear malice againſt their Neighbours, and ſeek revenge.

The Sixth Petition.

Q. *WHat is the Sixth Petition?*

A And lead us not into temptation?

Q. *What do we beg by this?*

A That God would not permit us to be tempted above our ſtrength.

Q. *Doth God tempt any man to ſin?*

A. No, *God is not a tempter of evils, he tempts no man, S.* Jam. 1. 13.

Q. *What*

Q. *What other proof have you?*

A. Out of *Pſal.* 5. *Thou art a God willing no iniquity*; and out of *Rom.* 9. 14. *Is there iniquity with God? No, God forbid.*

Q. *By whom then are we tempted?*

A. By the Devil, *and our own concupiſcence*, S. Jam. 1. 14.

Q. *Can a man live in this World, and be free from all temptations?*

A. Morally ſpeaking, he cannot; *for the whole life of man on earth is a warfare*, Job. 7. 1.

Q. *Why then do we pray to be delivered from temptations?*

A. That we may not be overcome or vanquiſhed by them.

Q. *Is temptation of it ſelf a ſin?*

A. No, not without conſent on our part, nay, it is a great occaſion of merit, if we reſiſt it as we ought.

Q. *How prove you that?*

A. 1. Out of *Apoc.* 2. 10, 11. *Be thou faithful unto death* (ſaith our Lord) *and I will give thee a Crown of life: He that overcometh ſhall not be hart of the ſecond death.*

2. Becauſe Chriſt himſelf, who never ſinned, would be tempted, and *the tempter came unto him, &c. S.* Matth. 4. 3.

Q. *Are we never overcome, but by our own default?*

A. Never, according to that anſwer which was given to S. *Paul*, deſiring to be freed from a temptation; *My grace is ſufficient for thee.*

Q. *What other proof have you?*

A. Out

A. Out of *Jam.* 4. 7. *Resist the Devil, and he will flee from you.*

Q. Who are they that say this Petition ill?

A Such as seek after occasions of sin, and wilfully expose themselves unto *temptations.*

Q. What are the best remedies against temptations?

A. To have recourse by humble prayer to God, and to his Saints, and to such especially as have been tempted in the same kind, to resist them valiantly at the first entrance, and to remember often our last things, *Death, Judgment, Hell,* and *Heaven.*

The Seventh Petition.

Q. WHat is the Seventh Petition?

A. But deliver us from all evil.

Q. What do you beg by this Petition?

A That God would deliver us from all our evils, both spiritual and temporal, especially from the evils of sin past, present, and to come.

Q. Who is the Author of all evil of sin?

A. The Devil; *for sin in God there is none,* 1. *S. Joh* 1. 5.

Q. What other proof have you?

A. Out of *Wisd.* 14. 9. *Hateful to God is the impious man, and his impiety?*

Q. Who say this Petition ill?

A. They who commit their evils before God, and multiply their sins without remorse.

The

CHAP. VI.

The Hail Mary, or Angelical Salutation Expounded.

Q. *What is the* Hail Mary?

A. It is the most honourable salutation of the Blessed *Virgin Mary*, and a Prayer unto her.

Q. *How do you prove it lawful to honour her?*

A. Out of S. *Luke* 1. 48. where (by inspiration from God) she prophesied, saying, *All generations shall call me blessed.*

Q. *How many parts hath the* Hail Mary?

A. It hath three parts.

Q. *What is the first part?*

A. *Hail Mary full of Grace, our Lord is with thee.*

Q. *Who made this part?*

A. The Holy Ghost, though it was delivered by the Angel *Gabriel*, S. *Luke* 1. 29.

Q. *What signifies the word* Hail?

A. It signifies, *Rejoyce*, or *be glad*, O Mother of God.

Q. *Why do we invite her by this Prayer to rejoyce?*

A. Because it renews the memory of her blessed Sons Conception, which is an infinite cause of joy to her and the whole Court of Heaven.

Q. *What signifies the word* Mary?

A. It signifies *star of the Sea.*

Q. *Why is she properly called Star of the Sea?*

A. Because

A. Becauſe ſhe ſhines to us by her exemplary vertues in this Sea of miſeries, like a moſt glorious Star.

Q. *What mean you by the words, Full of grace?*

A. I mean, that the Bleſſed Virgin had a ſpecial fulneſs and prerogative of Grace for the Conception of her Son.

Q. *What means, Our Lord is with thee?*

A. It means, that the whole Trinity was with her at that time in a particular manner.

Q. *How declare you that?*

A. Becauſe the Father was with her, as with his Spouſe, the Son as with his Mother, the Holy Ghoſt was with her, as with his choiceſt Tabernacle.

Q. *Are they now alſo with her?*

A. They are in glory, and will be ſo for all eternity.

The Second Part of the Hail Mary.

Q. WHat *is the ſecond part of it?*

A. *Bleſſed art thou amongſt women, bleſſed is the fruit of thy womb* JESUS.

Q. *Who made this part?*

A. Theſe words, *Bleſſed art thou amongſt Women*, were firſt delivered by the angel; and after with his reſt, uttered by S. *Elizabeth, being inſpired by the Holy Ghoſt*, S. Luke 1. 28. 42.

Q. *What underſtand you by, Bleſſed art thou among Women?*

A. I underſtand, ſhe alone was choſen out among all women to be the Mother of God

an

and therefore ought to be bleſſed and praiſed by all Women.

Q. *Why by married Women?*

A. Becauſe their Children are made the Sons, for whom ſhe daily alſo begs Bleſſings.

Q. *Why by Virgins?*

A. Becauſe ſhe is their beſt *Queen*, and chiefeſt Patrons, and obtains for them of her Son JESUS the gift of Charity.

Q. *Why by Widows?*

A. Becauſe ſhe is their beſt example, and Advocate to their Spouſe her Son.

Q. *What means, Bleſſed is the fruit of thy womb, Jeſus?*

A. It means, that Jeſus is her true and natural Son, and in him, ſhe is the Author of all our Bleſſings, and to be bleſſed both by Men and Angels.

Q. *Why are the Catholicks ſuch great Honourers of the Name JESUS?*

A. Becauſe it is a *Name above all Names*, as you have heard in the Creed; and as S. *Paul* exhorts, ſaying, *All whatſoever ye do in word or work, do all in the Name of our Lord Jeſus Chriſt, giving thanks to God the Father by him*, Col. 3. 17.

The third part of the Hail Mary.

Q. *What is the third part of the* Hail Mary?

A. *Holy* Mary, *Mother of God, pray for us Sinners, now, and at the hour of our death,* Amen.

Q. *Who made this part?*

A. The holy Catholick Church, in the Council of *Epheſus*, the year of our Lord Four hundred thirty one, Pope *Celeſtine* preſiding againſt *Neſtor* the Heretick, who denied our Bleſſed Lady to be the Mother of God, and would have her only called the Mother of Chriſt. See *Baronius*, Tom. 5. An. 431.

Q. *What means, Pray for us ſinners now?*

A. It means, that we need divine aſſiſtance every moment.

Q. *What means, And at the hour of our death?*

A. It meaneth, that we then eſpecially ſhall need the aid of Bleſſed *Mary*, and her Son *Jeſus*, and therefore do now daily beg it: The word *Amen* ſignifies, *Let it be done*, or *So be it.*

CHAP. VII.

Charity Expounded.

Q. *What is Charity?*

A. It is the gift of God, or a ſupernatural quality infuſed by God into the ſoul of man, by which we love God above all things, and our neighbour as our ſelves.

Q. *Why*

Q. *Why is it called, supernatural?*

A. Because it is not in the power of nature to obtain, but by the special grace and gift of God.

Q. *Is Charity imputed, as Protestants would have it, or is it a quality truly inherent in the soul?*

A. It is truly inherent in the Soul, as Wisdom is inherent in a Soul that is wise, and love in a Soul that loveth.

Q. *How prove you that?*

A. First, out of *Rom. 5. 5. The Charity of God which is poured forth in our hearts by the Holy Ghost which is given us.*

2. Out of *Dan. 6. 22. Before him (i. e. God) justice hath been found in me.*

3. Out of *Ephes. 3. 17, 18.* where S. *Paul* prays for his Brethren, that *Christ may dwell in their hearts of Faith, rooted and founded in Charity.*

Q. *What is it to love God above all things?*

A. To be willing to lose all things, rather then the Grace and love of God by mortal sin.

Q. *Who have this love?*

A. They who keep the *Commandments* of God, according to that, *This is the Charity of God, that we keep his Commandments, and his Commandments are not heavy.* 1 John 5. 3.

Q. *Hath not he Charity then, that breaks any Commandments?*

A. He hath not, for *he that saith, he that knows*

knoweth God, and doth not keep his Commandments, is a liar, and the truth is not in him, 1 Joh. 2. 4.

Q. *What is it to love our neighbour as our selves?*

A. To wish him as much good as we wish our selves, and to do him no wrong.

Q. *Who is our neighbour?*

A. All Men, Women, and Children, and especially Catholicks.

Q. *Why so?*

A. Because they are the images of God, and redeemed with the blood of Christ.

Q. *Why especially Catholicks?*

A. Because they are all members of the mystical body of Christ, which is the Church.

Q. *Whence ariseth the obligation of loving our neighbour?*

A. Because God hath commanded it; and *if one shall say, I love God, and hateth his brother, he is a liar,* 1 S. John 4. 20.

Q. *Are we not also bound to love our enemies?*

A. We are, according to that, *It was said of old, Thou shalt not kill: But I say unto you, love your enemies,* S. Matth. 5. 44.

Q. *What kind of love are we bound to shew to our enemies?*

A. We are bound to use a civil carriage towards them, to pray for them in general, and to be in preparation of mind to do any charitable Office for them, to whom their extremity or moral necessity shall require it.

Q. *What is the highest act of Charity?*

A. To

A. To give our life for Gods honour, or the salvation of our Neighbour.

Q. Why is Charity the greatest, and most excellent of vertues?

A. Because it is the life of all the rest, *Faith without works is dead*, S. *Ja.* 2. 26.

Q. What state of life do you conceive to be of greatest perfection?

A. That which is of its own nature and propes institution obligeth to the highest, and such is the state not only of Bishops, but also (as many probably think) of Pastors, who have the charge of Souls.

Q. How prove you that?

A. Out of S. *John* 15. 13. *Greater charity than this no man hath, that a man yield his life for his friends*, which is the proper obligation of every Parish Priest, according to that, *The good Pastor giveth his life for his sheep*, S. John 10, 11.

Q. How prove you the necessity of Charity?

A. Out of S. Joh. 1. 4. *He that remains in charity, remains in God, and God in him*, And Chap. 3. 14. *He that loves not, remains in death.*

Q. What are the effects of Charity?

A. It remits all sin, *Charity covereth a multitude of sins*, Jam. 20. And gives spiritual life to the Soul; *In this we know that we are translated from death to life, because we love the Brethren*, 1 S. John. 3. 14.

CHAP. VIII.

Of the Commandments in General.

Q. *What is the principal aim or end of the Commandments?*

A. To teach us the will and pleasure of the Eternal God, or the love of God and our Neighbour, *He that loveth his Neighbour, hath fulfilled the Law*, Rom. 13. 9.

Q. *Why are the Commandments, (excepting the determination of the Sabbath day) called the Commandments of the Law of Nature?*

A. Because God wrote them in the heart of man at his Creation, being the very dictates of Natural Reason.

Q. *When did he renew them in the written Law?*

A. When he gave them to *Moses* on *Mount Sinai* in *Thunder* and *Lightning*, written in two Tables of Stone, *Exod.* 20.

Q. *Why in Thunder and Lightning?*

A. To move us to a careful observance of them.

Q. *Are all men bound to know the Commandments?*

A. For the substance of them they are; because they are the rule of our whole life and actions.

Q. *How do you prove them to be only ten?*

A. Out of *Deut.* 4. 13. *He shewed his Covenant which he commanded you to do, and the ten words which he wrote in the two Tables of Stone.*

Q. By what kind of sins are the Commandments broken?

A. By mortal sins only; for venial sins are not contrary to the end of Commandments, which is Charity; and therefore not against (properly speaking) but besides the Commandments.

Q. How declare you that?

A. Because a *venial sin* for example, an *idle word*, an officious or *jesting lie* which hurts nobody, the theft of a *Pin* or an *Apple*, is not of weight enough to break Charity betwixt man and man, much less betwixt God and man.

Q. Is it possible for us to keep all the Commandments?

A. Not only possible, but necessary and easie, by the assistance of Gods grace.

Q. How declare you that?

A. Because God is no Tyrant to command impossibilities under pain of eternal damnation, as he doth the keeping his Commandments.

Q. How prove you that?

A. First, out of *Exod.* 20 34 and *Deut.* 27. 31. Where he often commands them to be kept, threatning grevous punishments to such as break them.

Secondly, out of S. *Matth.* 5. 20. *He therefore that shall break one of these least Commandments, and teach men so to do, shall be called the least in the Kingdom of Heaven; but he that shall do and teach them, shall be called great in the Kingdom of Heaven.*

Thirdly, out of S. *Matth.* 11. 29, 30. *Take up my yoke upon you,* (ſaith our Lord) *for my yoke is ſweet, and my burden light:* And again, 1 S. *John* 5. 3. *His Commandments are not heavy.*

Q. *Hath God ever promiſed to inable men to keep them?*

A. He hath, and alſo doth actually to make them keep and do them.

Q. *How prove you that?*

A. Out of *Ezek.* 36. 27. *I will put my Spirit in the middle of you,* (ſaith our Lord) *and I will make that ye walk in my precepts, and keep my judgments, and do them.*

And again, chap. 27. 24. *They ſhall be my people, and I will be their God; there ſhall be one Paſtor of them all; they ſhall walk in my judgments, and keep my Commandments, and do them.*

Q. *How do you prove that any have kept them?*

A. Out of S. *Luke* 1. 6. Zachary *and* Elizabeth *were both juſt before God, walking in all the Commandments and juſtifications of our Lord without reproof.*

Q. *How prove you the keeping of them to be neceſſary to ſalvation?*

A. Firſt, out of S. *Matth.* 19. 17. *If thou wilt enter into life* (ſaith our Lord) *keep the Commandments.*

Secondly, out of S. *Luke* 19. 25, 28. where, when the Lawyer yet had asked what he ſhould do to poſſeſs everlaſting life, and had repeated the ſum of the Commandments, *Chriſt* anſwered him, ſaying, *Do this, and thou ſhalt live.*

Third-

Thirdly, out of *Rom.* 13. *Not hearers of the Law are just with God, but doers of the Law shall be justified.*

Of the Commandments in particular.

The First Commandment Expounded.

Q. WHat is the First Commandment?

A. *I am the Lord thy God, who brought thee ought of the Land of Egypt, and out of the House of Bondage; thou shalt not have strange Gods before me; Thou shalt not make to thy self a graven thing, nor any similitude that is in Heaven above, or in the Earth below, or of things that are in the Waters under the Earth: Thou shalt not adore nor worship them; I am the Lord thy God, strong and jealous, visiting the sins of the Fathers upon their children, to the third and fourth generation of them that hate me; and shewing mercy to thousands of those that love me, and keep my Commandments.*

Q. What are we commanded by this Precept?

A. To serve, love, adore, and worship one only true, living, and eternal God, and no more.

Q. What are we forbidden by this Precept?

A. To worship any creature for a God, to give it the honour which is due to God.

Q. What is the honour due to God?

A. Supreme and Sovereign Honour, which is called by Divines *latria*, by which we honour him as the great Master of Life and Death, as our *Creator, Redeemer, Conserver*, and *Last end*.

Q. How do men sin against this Commandment?

A. By worshipping *Idols*, and false Gods; by erring or doubting in faith; by superstition and witchcraft.

Q. How else?

A. By communicating with Infidels, or *Hereticks*, by believing dreams, *&c.*

Q. How do you prove it a great sin to go to Church with Hereticks?

A. Because by so doing we outwardly deny our Faith, and profess their false Faith, at least in our Country, where going to Church is, by the Laws of the Land, made a distinctive sign betwixt them and us.

Q. What Scripture have you against it?

A. Out of S. *Luke* 17. 23, 24. where Christ forbids it, saying, *And they shall say to, Loe here Christ, loe there Christ, go ye not, neither do ye follow them.*

Q. What other proof have you?

A. Out of *Tit.* 3. 10, 11. *A man that is an Heretick avoid, knowing that he that is such an one is subverted, and sinneth.*

Q. How prove you it unlawful to go to Witches, and Fortune-tellers?

A. Out of *Deut.* 18. 10, 11. *There shall not be found among you any one that maketh his Son or Daughter to pass through the fire, or that useth divination; or an observer of times, or Enchanter, or Witch, or a charmer, or a Wizzard, or Necromancer, &c. For all these things our Lord abhorreth.*

Q. What understand you by those words, Thou shalt not adore them, &c.

A. I

A. I underſtand that we muſt not make *Idols* nor *Images*, nor any graven thing whatſoever, to adore it as a God, or with Gods honour.

Q. *Why are not theſe words expreſſed at length in many of our short Catechiſms?*

A. Becauſe they are ſufficiently included in the preceding words, *Thou ſhalt not have ſtrange* (or other) *Gods before me*

Q. *How declare you that?*

A. Becauſe, if we muſt have no other, but one only true God, who created Heaven and Earth, then it is clear to the reaſon of every Child, that we muſt not have many Gods, or any graven thing for Gods, or adore any other things for God.

Q. *Why do Proteſtants, or thoſe of the new Religions, inſtead of grave things, tranſlate graven Image?*

A. Becauſe they have a will to corrupt the text, in hope by ſo doing, to perſwade ignorant people that Catholicks are *Idolaters*, and break the firſt Commandment, by making and worſhipping holy *Images*.

Q. *How do you prove they corrupt the Text?*

A. Becauſe the Hebrew word is *Peſel*, which ſignifies a *graven thing*, the *Greek* word is the *Idelon*, an *Idol*; and the *Latin* is *Sculptile*, a graven *thing*, therefore the word *Image* is a meer corruption.

Q. *Is it lawful then to give any honour to the Images of Chriſt and his Saints?*

A. Yes,

A. Yes, an inferiour or relative honour, in as much as they represent unto us heavenly things, but not Gods honour, nor yet the honour due to Saints.

Q. *How prove you that?*

A. Out of *Exod.* 25. 18, 19, 22. where *God himself commanded two Cherubins to be made of beaten Gold, and to be set on both sides of the Ark,* (before which the people were to pray) *and promised that he would speak to them from the middle of the Cherubins*; therefore it is lawful to make *Images*, and pray before them.

Q. *Do not Catholicks pray to Images and Rhelicks?*

A. No, by no means; we pray before them indeed (to keep us from distractions, and help our memories in the expression and apprehension of coelestial things) but not to them; for we know well, that they can neither see, nor hear, nor help us.

Q. *What other proof have you for the lawful use of Images?*

A. First, out of S. *John* 3. 14. where *Christ* approves the making and exalting the *Brazen Serpent*, by which the Israelites were healed in the Desart, and owns it to be an *Image* or *Figure* of himself, exaked on the *Cross*.

Secondly, because we read in *Baronius* that famous Church-Historian in the year of Christ 31, That Christ himself sent his own Image to King *Abbagar*, and made it also by miracle on the handkerchief of St. *Veronica*, and on his own shrowd.

And

And to this, that the second *Nicene Council*, Act. 7. Anathematizes Image-breakers, that is, such as shall break them in contempt or scorn, and all such as alledge the places of Scripture, which are against the sacred Images; and also those who say *Catholicks* honour Images, as Gods, with sovereign honour.

Q. How could you further satisfie a Protestant, that should charge you with idolatry, in giving Soveraign honour to pictures and Images?

A. I would for his satisfaction herein break a Crucifix, or tear a Picture of Jesus Christ in pieces, and throw the pieces into the fire; and would shew him the *Council of Trent*, *Sess.* 45. which teaches thus; *Images are not to be venerated for any vertue or Divinity is believed to be in them, or for any thing that is to be put in them, or for any thing that is to be put in them, as the Gentiles did of old, who reposed their hope and trust in their Idols, but because the honour that is exhibited to them, is refer'd to the Prototypes represented by them, &c.*

Q. What benefits do we receive by Images?

A. Very great; because they movingly represent to us the mysteries of our *Saviours Passion*, and also the martyrdoms and examples of his *Saints*.

Q. Is there not some danger of Idolatry *in the so frequent use of* Images?

A. Truly none at all; for it is not well possible, that any rational man, who is but meanly instructed in Christiany, should conceive

conceive or think a piece of painted Wood or Marble, is that *God* and *Man Chriſt Jeſus*, who was born of the Virgin *Mary* died on the Croſs, aroſe from the dead, aſcended into Heaven, and ſits now at the right hand of God.

Q. But how if ſuch inconveniences happen at leaſt by accident?

A. Let the abuſe be mended, and not the good inſtitution taken away, or blamed; for mans nature is ſubject to hurt it ſelf, even in the beſt things, which muſt not therefore be given over.

Q. How do you prove it lawful to paint God the Father like an old man, ſeeing he is a pure Spirit, and hath no body?

A. Becauſe he appeared to the Prophet *Daniel* in the ſhape of an old man, *Dan.* 7. but this is ſo to be underſtood, that the Pictures we make are not the proper Images of God the Father, but of that ſhape wherein he appeared to *Daniel*. And the like is to be underſtood of the Pictures of Angels, to wit, that they are not proper Images of them, according to their ſpiritual ſubſtances, but of the ſhapes that they appeared in unto men.

Q. What utility doth accrue to us by our Honouring and Canonizing Saints?

A. Very great, ſeeing it much conduceth to the breeding of vertue, and the love of God, making us know that it is poſſible even for us our ſelves, to come to the like rewards.

Q. How

Q. *How declare you that?*

A. Becauſe the higher eſteem we have of the Saints, and of the excellency of their ſtate, the more ardent muſt needs be our deſire, and the ſtronger our courage, to do and undertake what they did, and practiſed.

Q. *Is it lawful to honour Angels and Saints?*

A. It is, with *Dulia*, inferiour Honour, proportioned to their Excellency, but not as God, nor with Gods honour.

Q. *How prove you that?*

A. Firſt, out of *Joshua* 5. 14, 15. where *Joshua* did it. *I am the Prince of the Hoſt of our Lord*, ſaid the Angel to *Joshua*, and *Joshua* fell flat on the ground, and adoring ſaid, *what ſpeaks my Lord unto his Servant.*

Secondly, *Apoc.* 22. 9. where S. *John* did it (though the Angel had once before willed him not to do it, in regard of his Apoſtolical dignity, ch. 19. 10.) *And fell down* (ſaith he) *to adore before the feet of the Angel, who ſhewed me theſe things.*

Q. *Is it lawful to honour the reliques of Saints?*

A. With a relative honour it is, but not with Gods honour.

Q. *How prove you that?*

A. Firſt becauſe a dead man was raiſed from death to life, by touching the bones of *Eliceus* the Prophet, 4 *King.* 13. 21.

Secondly, Out of S. *Mat.* 9. 20, 21. where we read the woman was healed of her bloody flux, but by touching the hem of our

Saviours Garments, and believing that it would heal her.

Thirdly, Out of *Acts* 19. 12. *The Handkerchiefs and aprons, which had but touched the body of S.* Paul, *cast out devils, and cured all diseases.*

Q. *How prove you that dead and inanimate things* (*example*, Medals, Crosses, Churches, Bread, Water, *and the like*) *are capable of sanctity and honour.*

A. First, out of *Josh.* 5. 15. and *Numb.* 2. 21. where the Angel saith *Moses*, and *Joshua*, *Loose the shoes from thy feet, for the ground whereon thou standest is holy ground.*

Secondly, out of S. *Matth.* 23. 17, 18. where we read, that the Temple sanctifieth the Gold, and the Altar the Gift: *Ye fools and blind* (saith our Lord) *Whether is the greater, the Gold, or the Temple that sanctifieth the Gold? the Gift, or the Altar that sanctifieth the Gift?*

Thirdly, Out of 1 *Tim.* 4. 4, 5. *Every creature of God is good, for it is sanctified by the Word of God and Prayer.* And out of 2. S. *Pet.* 1. 18. where he calls the mountain *Tabor* an *holy Hill*; because *Christ* was *transfigured* upon it.

Q. *How prove you that* pilgrimage *to holy places, as to* Mount Calvary, Mount Tabor, *and the* Sepulchre of Christ, *are laudable and pious practises?*

A. First, out of *Deut.* 6. 16. where God himself commanded, That thrice a year all the people should come up unto *Hierusalem*, to adore and make their offerings to him.

2. The

2. The example of Christ himself our blessed *Lady*, and S. *Joseph*, who *went up to* Hierusalem *at the solemn day of the Pasche*, St. Luke 2. 41, 42.

3. Out of *Acts* 8. 29, 30. where the *Ethiopian Eunuch*, going on pilgrimage to *Hierusalem*, was in his return converted and baptised by S. *Philip*, so pleasing was his pilgrimage to God.

Finally, because it was foretold by the *Prophets*, that those places which *Christ* sanctified by his *Passion*, should be of great pilgrimage and adoration, *We will adore* (saith *David*) *in the place where his feet stood*, Psal. 131. And in *Isa.* 11. 10. we read, *To him shall the Gentiles pray, and his Sepulchre shall be glorious.*

Q. *How do you prove it lawful to go on Pilgrimage to the Shrines of* Saints?

A. Because (as you have read already) their Reliques are holy and venerable things, and God is pleased to work great cures and miracles by them, for such as are devout honourers of them.

Q. *Is there any power now in the* Church *to do* Miracles?

A. There is, according to that unlimited promise of *Christ*, *Them that believe in me, these signs follow; In my name they shall cast out Devils, they shall speak with new tongues, they shall lay hands upon the sick, and they shall be whole*, S. Matth. 16. 17.

Q. *Have these things been done in latter Ages?*

A. They have, and are, as you may see in the unquestionable Histories, and Records of all Catholick Countreys, where many great Miracles wrought by the Servants of God, and especially at the Pilgrimages and Shrines of Saints, are yearly registred under the Depositions eye-witnesses, men above all exceptions, cannot be denied, unless we deny all History.

Q. *Why then do the pretended* Reformers *say, That Miracles are ceased*?

A. Because they and theirs do err.

Q. *Why are so few done here in* England?

A. By reason of the incredulit of *Sectaries.*

Q. *What necessity is there of the belief of Miracles*?

A. Doubtless very great, because the belief of Miracles well grounded, makes men extreamly apprehensive of the presence of God, and his immediate Government of humane affairs; so that he who absolutely denies miracles, denies consequently the immediate government of humane affairs.

The Second Commandment Expounded.

Q. *What is the Second Commandment*?

A. *Thou shalt not take the name of the Lord thy God in vain.*

Q. *What is forbidden by this Precept*?

A. All false, rash, and unnecessary Oaths.

Q. *What kind of sins are false and rash Oaths*?

A. Mortal sins, if they be voluntary and deliberate; because by such Oaths we call

God

God to witness to a lie; or at least, to an uncertainty.

Q. *What are the necessary conditions of a lawful Oath?*

A. *Truth*, that we hurt not Gods Honour and *Justice*; that we wrong not our Neighbour, and *Judgment*; that we swear not vainly.

Q. *What is the just cause of an Oath?*

A. Gods *Honour*, our own, or *our neighbours* lawful good and defence.

Q. *If a man swear to do that which is evil, is he bound to keep his Oath?*

A. No, He is bound not to keep it; for an Oath is not a bond of iniquity.

Q. *How prove you a vain or jesting Oath to be a sin?*

A. Out of St. *Matth.* 5. 34. *It was said of old* (saith our Lord) *thou shalt not commit Perjury; But I say unto you not to swear at all*, that is, without just cause.

Q. *What other proof have you?*

A Out of S. *Jam.* 5. 12. *But above all things, swear ye not; neither by Heaven nor Earth, nor any other creature; but let your talk be yea, yea, no, no, that ye fall not under judgment.*

Q. *What else is prohibited by this precept?*

A. All cursing and blaspheming.

Q. *How else do men sin against this Precept?*

A. By breaking lawful vows, and by making or keeping *unlawful* ones.

Q. *What is a Vow?*

A. It is a deliberate and voluntary promise made to God, of some better good.

Q. How do you prove it lawful to make Vows?

A. Out of *Isa.* 19. 21. *They shall make vows unto our Lord, and shall pay them.*

Q. What is commanded by this Precept?

A. To ſpeak always with reverence of God, and his Saints.

The Third Commandment Expounded.

Q. WHat is the third Commandment?

A. Remember that you keep holy the Sabbath day.

Q. When began the Sabbath to be kept?

A. From the very Creation of the World: For then *God bleſſed it, and reſted on it from all his works,* Gen. 2. 2.

Q. When was this Commandment renewed?

A. In the old Law, when God gave the Commandments to *Moſes* on *Mount Sinai,* written with his own finger in two tables of Stone, *Exod.* 20.

Q. Why was the Jewiſh Sabbath changed into the Sunday?

A. Becauſe Chriſt was born upon a Sunday, roſe from the dead upon a Sunday, and ſent down the *Holy Ghoſt* upon a Sunday: works not inferior to the Creation of the World.

Q. By whom was it changed?

A. By the Governors of the Church, the Apoſtles, who alſo kept it, for St. *John* was

in

in ſpirit on the Dominical Day (which was *Sunday*) *Apoc.* 1. 10.

Q. *How prove you that the Church hath power to command Feaſts and Holy days?*

A. By this very act of changing the Sabbath into the Sunday, which Proteſtants allow of; and therefore fondly contradict themſelves, by keeping Sunday ſo ſtrictly, and rejecting moſt other Feaſts commanded by the ſame Church.

How prove you that?

A. Becauſe by keeping Sunday, they acknowledge the Churches power to ordain Feaſts, and to command them under ſin, and not by keeping the reſt by her commanded, they again deny in fact the ſame power.

Q. *What other proof have you?*

A. Out of S. *John* 10. 12. where we read, that Chriſt himſelf was preſent, and kept the Dedication of the Temple in *Jeruſalem*, a Feaſt ordained by *Judas Macabeus*, 1 *Mac.* 4. And out of *Acts.* 2. 1. where the *Apoſtles*, keeping the Feaſt of *Penticoſt*, *were all filled with the Holy Ghoſt*, Neither do Proteſtants as yet diſſent from this, though ſome have lately prohibited and prophaned both it, and the moſt holy Feaſt of the Reſurrection.

Q. *What command have you from God, for obedience to the Church in things of this nature?*

A. Out of *Acts* 15. 40, 41. where we read, that St. *Paul went about confirming the Churches, and commanding them to keep the Precepts of the Apoſtles, and the Ancients.* And out

of S. *Luke* 10. 16. *He that heareth you, heareth me, and he that despiseth you,* (the Church) *despiseth me.*

Q. May Temporal Princes, and the Laity, make a Holy day?

A. With consent and approbation of the Church, they may; otherwise not, because that is an act of Spiritual jurisdiction.

Q. For what end doth the Church ordain Holydays?

A. For the increase of Piety, and in memory of special benefits received from God.

Q. If keeping the Sunday be a Church Precept, why is it numbred in the Decalogue, which are the Commandments of God, and of the Law of Nature?

A. Because the substance or chief part of it, namely, *That a day be set apart for the service of God,* is of Divine Right, and of the Law of Nature, though the determinating this particular day, *Sunday* rather then *Saturday,* be a *Church Ordinance and Precept.*

Q. Did not Christ when he confirmed the rest, confirm also his Commandment?

A. In so much as it belonged to the *Law of Nature,* he did; but not as it belonged to the Ceremonial Law of the Jews, and was affixed to Saturday; therefore now we are not bound to keep the Saturday.

Q. Why so, I pray you?

A. Because that particular day was a command of the Ceremonial of the Jews, which was abrogated, and ceased to oblige after the death of Christ.

Q. To

Q. To what are we obliged by this Precept?

A. To spend the Sunday in Prayer and Divine Service.

Q. What is the best means to sanctifie the Sunday?

A. By hearing Mass, confessing our sins, communicating, hearing Sermons, and reading good Books.

Q. What is forbidden by this Precept?

A. All prophane employments, and servile labours, excepting such as are of necessity; as dressing Meat, serving Cattel, &c. or such as appertain to Piety, and works of Mercy.

Q. Who break this Commandment?

A. Such as without necessity, spend any considerable part of the Sunday in servile labours.

Q. How else is Sunday prophaned?

A. By spending all the morning lazy lying in bed, or vain attiring our selves, by missing *Divine Service*, when we may hear it, or spending the greatest part of the day in *Drinking*, *Gaming*, *Dancing*, or the like.

Q. Is there any thing now in this first Table of the Law, impossible to be observed?

A. No certainly; for nothing can be more easie and delightful to the true lover of God, then to do all things that are here commanded.

Q. Why do you now divide the Tables of the Moral Law into three and seven, whereas anciently some Fathers assigned four to the first Table, and six to the last?

A. Concerning the manner of imitting the number of Commandments to each Table, the Scripture says nothing, not so much as which is the third, which the fourth Commandment, and therefore it is in it self indifferent: S. *Jerome* condemned St. *Augustines* for dividing this Table into three and seven, who is more generally followed: But indeed, the matter is of no great importance, how we reckon them, so we retain them in our Books, and keep them in our lives.

Q. *But what reason can justifie the omission of so great a part of the Text, when we transcribe the Commandments into our Catechisms?*

A. Such Books being composed prine pally for the unlearned, are by the Pastors of the Church abridged into the shortest and easiest method they can, prudently condescending to the weak memories, and low capacities of the people; nor can the Church be accused of the least shadow of corrupting or omitting any parts of the Commandments, or of Gods Word, since in no Catholick Bible is there one sylable left out; and whether the first Commandment (after this account) be divided, and the last two united; or contrar wise, the last divided, and the first united, is not at all material; the whole Ten Commandments being intirely contained in both, or either way.

The

The Second Table of the Law.

The Fourth Commandment Expounded.

Q. What is the Fourth Commandment?

A. Honour thy Father and Mother.

Q. What are we commanded by this Precept?

A. To love, reverence, obey and relieve our Parents in their wants.

Q. Why to love them?

A. Because, under God, they are the chief causes of our very life and being, and do not only bring us forth with much grief and pain, but bring us up with much love, labour, and solicitude.

Q. How are we bound to reverence them?

A. Not only inwardly in our hearts, but also outwardly in our carriage and comportment.

Q. Why to obey them?

A. Because they are Gods *Vicegerents*, and have received power from him, (*from whom is all Paternity in Heaven and Earth*) both to direct us, instruct us, and correct us.

Q. In what things are we bound to obey our Parents?

A. In all that is not sin, according to that, *Children obey your Parents in all things, for that is well pleasing unto God*, Col. 2. 21.

Q. What is prohibited by this Precept?

A. All sourness, stubbornness, and disobedience to Parents.

Q. What

Q. What is the reward of dutiful children?

A. A long and happy life, good children (if they marry) and a good death.

Q. What is the reward of undutiful children?

A. A short and sinful life, accompanied with an untimely death, witness the example of *Absolon*, 2 *King.* 11. 14.

Q. What other proof have you?

A. That of *Prov.* 30. 17. *The eye that scorneth his Father, and he that despiseth the travail of his mother in bearing him, let the Ravens of the torrent pick out, and young of the Eagle eat it.*

Q. What signifies the word Father?

A. It signifies, not only our corporeal Parent, but also our ghostly Fathers, and all lawful superiors.

Q. What owe we to ghostly Fathers?

A. Love, reverence, obedience, and sustenance.

Q. Why love?

A. Because they are the Fathers and Feeders of our Souls, and under God and his Saints, the instrumental causes of our spiritual goods: *For in* Christ Jesus *by the Gospel I begot you* (saith St. *Paul*) 2 Cor. 4. 15.

Q. Why reverence?

A. Because they are Gods anointed, and represent the person of *Christ*.

Q. Why obedience?

A. Because God hath appointed them to be our Spiritual Pastors, Guides and Governors.

Q. In

Q. In what are we bound to obey them?

A. In all things belonging to Faith, Doctrine, and the government of our ſouls.

Q. Is any great honour due to Prieſts and Ghoſtly Fathers?

A. There is, according to that of S. *Paul, The Prieſts that rule well, let them be deemed worthy of double honour, ſpecially they that labour in the Word and Doctrine,* 1 Tim. 5. 17.

Q. Have you no other place?

A. Yea, *Eccleſ.* 7. *In all thy ſoul fear our Lord, and ſanctifie his Prieſts, with all thy ſtrength love him that made thee, and forſake not his Miniſters; honour God with all thy ſoul, and honour the Prieſts.* And the reaſon is, for if we owe love, honour, and obedience to our carnal Parents, much more to our ſpiritual, by how much the ſoul ſurpaſſeth the body. Again, if honour followeth power, being there is no greater then in Prieſts, who are impowred to open and ſhut Heaven Gates, as alſo to convert the ſubſtance of Bread and Wine into the moſt precious Body and Blood of our B. Saviour. No greater honour is due to any, than to Prieſts, who perſonate Chriſt himſelf, ſo that he who deſpiſeth them, deſpiſeth Chriſt himſelf, and the diſregard of them, is the original of impiety.

Q. How may we ſin againſt Prieſts and ghoſtly Fathers?

A By diſobeying or detracting them, or believing ſlanderous reports againſt them, upon meer hear ſay, or the teſtimony

of insufficient witnesses, or without witness.

Q. *What testimony is sufficient against a Priest?*

A. I will tell you out of St. *Pauls* mouth: *Against a Priest* (saith he to *Timothy*, the Bishop of *Ephesus*) *receive not an accusation under two or three witnesses*, 1 Tim. 5. 19. And ver. 21. *I testifie before God and Jesus Christ, that thou keep those things without prejudice, and do nothing by declining to the one part.*

Q. *Is it convenient to ask a blessing of Priests?*

A. It is, because they give it in the Name and Person of Christ.

Q. *What warrant have you for it?*

A. First, out of St. *Mark* 10. 16. where *Christ, laying his hands upon the children, blessed them.*

Secondly, The example of *Melchisedeck* blessing *Abrahm*; upon which St. *Paul* saith, *Without all contradiction, that which is less is blessed of the better*, Heb. 7. 7.

Q. *What Scripture have you for obedience to Priests?*

A. Heb. 12. 17. *Obey your Prelates, and be subject to them; for they watch, as being to render an account for your souls.* And in the old Law, disobedience to the Priest was punished with death, *Deut.* 17. 12.

Q. *In what are we bound under sin to obey Princes and Temporal Magistrates?*

A. In all things (which are not sin) belonging to the good and peace of the Common wealth.

Q. *How*

Q. How prove you that?

A. First, out of *Rom* 13. 1. *Let every ſoul be ſubject to the higher powers; for there is no power but of God: He therefore that reſiſts the power, reſiſts the Ordinance of God.*

Secondly, out of 1 *S. Pet.* 2. 14, 15. *Be ye ſubject to every creature for God, whether to the King, as excelling, or to Magiſtrates, as ſent by him to the revenge of Malefactors.*

Q. What if Kings or Magiſtrates command us to do ſin, or things againſt our conſcience?

A. Then we muſt anſwer them, with the *Apoſtles, We muſt obey God, rather then Men,* Acts 5. 29.

Q. In what are Servants bound to obey their Maſters?

A. In all things that are not ſin, belonging to their charge.

Q. How prove you that?

A. Out of *Col.* 3. 22. *Servants obey in all things your Maſters, according to the fleſh, not ſerving the eye, as pleaſing man, but in ſimplicity of heart, as pleaſing God.*

Q. How do Servants ſin againſt their Maſters?

A. By neglecting their commands, ſtealing, or ſpoiling their Goods; &c.

The Fifth Commandment Expounded.

Q. *What is the Fifth Commandment?*

A. Thou shalt not kill.

Q. *What is prohibited by this?*

A. All murder, unjuſt ſhedding of blood fighting and quarrelling.

Q. *Is it not lawful to kill in any caſe?*

A. Yes, in a juſt war, or when publick juſtice requires it: *For the Magiſtrate beareth not the Sword without cauſe*, Rom. 13. 4. As alſo in the blameleſs defence of our own, or our innocent neighbours life, againſt an unjuſt Invader.

Q. *Is it lawful to fight Duels, appointing a ſet time and place for private intereſt, or puntilio's of Honour?*

A. No, by no means; for the Church hath forbidden it under *Excommunication*, to be incurred *ipſo facto*, and ſuch as die in Duels, can neither have Chriſtian Burial, nor be prayed for by the Church.

Q. *How prove you all fighting and quarrelling to be unlawful?*

A. Out of St. *Matth.* 5. 39. *You have heard* (ſaith Chriſt) *it was ſaid of old, an eye for an eye, and a tooth for a tooth; but I ſay unto you, not to reſiſt evil; but if any one ſtrike thee on the right cheek, turn to him alſo the other.*

Q. *What elſe is forbidden by this Precept?*

A. To

A. To ſeek, wiſh, or deſire our own, or any other mans death, out of impatience, or paſſion, or to cauſe women with child to miſcarry.

The Sixth Commanded Expounded.

Q. WHat is the *ſixth* Commandment?

A. Thou ſhalt not commit Adultery.

Q. What is prohibited by this Precept?

A. All carnal ſin with another mans wife, or another womans Husband, and chiefly *Adultery*, as alſo Fornication and Pollution.

Q. How prove you Fornication and Pollution to be mortal ſins?

A. Out of *Col.* 3. 5. *Mortifie therefore* (ſaith S. Paul) *your members upon earth, fornication, uncleanneſs, luſt, evil concupiſcence and avarice, which are the ſervice of Idols; for which the wrath of God comes upon the children of incredulity.*

Q. In what caſe is it lawful for a man to diſmiſs his wife?

A. Only in caſe of evident Adultery.

Q. Can he that hath ſo diſmiſſed his wife, marry another during her life?

A. He cannot; *for he that diſmiſſe th his wife, and marrieth another, commits Adultery,* S. Mark 10. 11. And S. *Luke* 16. 18. *He that marries her that is ſo diſmiſſed, commits Adultery.*

Q. Why is Adultery a far greater ſin than Fornication?

A. Because it is a great injury to our innocent Neighbour; as also to the Sacrament of Matrimony.

Q. How prove you, that a Wife so dismissed from her Husband, cannot marry again, during her Husbands life?

A. Out of 1 *Cor.* 7. 10, 11. *To those that are married* (saith S. *Paul*) *not I give commandment, but the Lord, that the Wife depart not from her Husband, and if she depart, to remain unmarried.* And V. 39. *A woman is bound to the Law, so long as her Husband liveth, but if her Husband sleep* (that is, be dead) *she is at liberty, let her marry whom she will.*

Q. What else is forbidden by this Precept?

A. Whoredom, Incest, Sacrilledge, and sin against nature.

Q. Why is Lust hateful in the sight of God?

A. Because it defiles in us the Image of God, and the Temple of the Holy Ghost.

Q. What more is here prohibited?

A. Unchast touching of our selves, or others, with all delight in lustful thoughts and kisses.

Q. What is the hire of unlawful lust?

A. Death and damnation; for neither *Fornicators, or Adulterers, nor the effeminate* (that is, such as defile themselves with voluntary pollution) *shall possess the Kingdom of God,* 1 Cor. 6. 10.

Q. WHat is the Seventh Commandment?

A. Thou shalt not steal.

Q. *What is forbidden by this Precept?*

A. All unjuſt taking away, or detaining that which is another mans.

Q. *How many kinds of theft be there?*

A. Three kinds; *Simple theft*, which is a ſecret taking away that which is another mans: *Rapine*, which is a violent open taking away, or keeping of that which is another mans; and *Sacriledge*, which is a ſtealing of ſacred things, or out of ſacred places.

Q. *When is theft a mortal ſin?*

A. When the thing ſtoln is of a conſiderable value, or cauſeth any notable hurt to our Neighbour.

Q. *How prove you that?*

A. Out of 1 Cor. 6. 10. *Neither thieves, nor covetous men, nor extortioners, ſhall poſſeſs the Kingdom of God.*

Q. *What doth a ſign of theft oblige us to?*

A. To make reſtitution of the thing ſtoln to the right owner, if we be able, elſe the ſin will not be forgiven us.

Q. *What elſe is here prohibited?*

A. All Uſury, Bribery, Cozenage in gaming, or unjuſt gain by buying or ſelling.

Q. *What is Uſury?*

A. It is to receive, or to will some money or moneys worth, as a gain above the principal, immediately out of the consideration of loan.

Q. How prove you Usury *and* Bribery *to be great sins?*

A. Out of *Psal.* 14. 1, 5. *O Lord, who shall dwell in thy Tabernacle, or who shall rest in thy holy Mountain? He that hath not given his Money to use, nor taken Bribes upon the innocent man.*

Q. How are rich men soonest brought to beggery?

A. By mingling other mens goods among their own

Q. How do men generally sin against this Precept?

A Princes, by imposing unjust Taxes on their Subjects. Subjects, by not paying their due Taxes to their Princes; Buyers and Sellers, by deceitful weights and measures, or by exceeding the just price. Masters, by defrauding Servants of their wages; and Servants, by imbezelling their Masters goods.

The Eighth Commandment Expounded.

Q. WHat *is the eighth Commandment?*

A. *Thou shalt not bear false witness against thy Neighbour?*

Q. *What is prohibited by this Precept?*

A. All false testimonies, rash judgments, and lies.

Q. *Why is false testimony so great a sin?*

A. Because it is against the justice of God and our Neighbour.

Q. *How prove you, that corrupt judgment is a great sin?*

A. Out of *Isa.* 5. 22, 23, 24. *Wo be to you that call evil good, that justifie the impious man for bribes, and rob the just man of his justice; for as fire devoureth the stubble, so shall the root of these men be ashes.*

Q. *Why is rash judgment a great sin?*

A. Because it robs God of his judgment, and our Neighbour of his good name; *Do not ye judge, that ye be not judged.* Matth. 7. 1.

Q. *Why is it a sin to lie?*

A. Because the *Devil is a Liar, and the Father of lies,* S. John 8 4.

Q. *What else is prohibited by this Precept?*

A. The crimes of *whispering, flattering,* and *detraction?*

Q. *What is whispering?*

A. It is to break friendship betwixt others, by speaking ill of one unto the other behind his back.

Q. *What*

Q. What is Flattery?

A. To attribute to another ſome perfection which he hath not, or to praiſe him for that which he deſerves not.

Q. What is detraction?

A. It is a ſecret ſtaining and blotting another's good name.

Q. What is he bound to that hath hurt his neighbour in any of theſe kinds?

A. To make him ſatisfaction, and reſtore him his good name.

Q. How for example?

A. If he have told a hurtful lie of him, he is bound to unſay it; or if he have revealed his ſecret ſin, he is bound to ſpeak well of the ſame party, and to mitigate the matter all he may.

Q. Is it a ſin to hearken to detraction?

A. To do it willingly, and with delight, or ſo as to incourage the *detractor*, it is, for by ſo doing, we co operate with the detractor.

Q. How then muſt we behave our ſelves among detractors?

A. If they be inferiors, we muſt reprehend them; if equals or ſuperiors, we muſt ſhew our ſelves, at leaſt, not pleaſed with that diſcourſe.

Q. What is rash judgment?

A. That which is grounded on meer *hear-ſays*, *jealouſies*, and *ſurmiſes*, without any moral certainty, or great probability.

Q. When is a lie a mortal ſin?

A. When it is any great diſhonour to God, or notable prejudice to our neighbour, other-

wiſe

wise if it be merely officious or jesting, it is but a *venial sin.*

The 9 and 10 Commandments Expounded.

Q. *What are the ninth and tenth Commandments?*

A. *Thou shalt not covet thy neighbours wife. Thou shalt not covet thy neighbours goods.*

Q. *What is prohibited by these Commandments?*

A. The inordinate will or desire of unlawful lust, especially *Adultery*, and of all *Theft*?

Q. *What else?*

A. Not only all deliberate desire, or consent; but likewise all voluntary delight and complacency in covetous or impure thoughts.

Q. *How prove you, that unchaste desires are mortal sins?*

A. Out of St. *Matth.* 5. 27, 29. *It was said of old, Thou shalt not commit Adultery, but I say unto you, whosoever shall see a woman to lust after her, he hath already committed Adultery in his heart.*

Q. *How prove you covetous desires to be great sins?*

A. Out of 1 *Tim.* 6. 9. *They that will be made rich fall into temptations, and the snare of the Devil, and many desires unprofitable and hurtful, which drown men in destruction and perdition.*

Q. *Is there any sin in those motions of concupiscence, which we feel and suffer against our will?*

A. There

A. There is not, for nothing is sin, which is not voluntary and deliberate.

Q. What think you now of this second Table of the Law; is here any thing that savours of impossibility?

A. No certainly; for there is nothing commanded us, which the very Law of Nature and Right Reason doth not dictate to us; and therefore ought to be observed and done, although it were not commanded us.

Q. Is here any thing but what every man expects and desires to have done to himself by others?

A. There is not; therefore we must do the same to others according to that, *All things whatsoever you will that men do unto you, do ye also to them; for this is the Law and the Prophets*, St. Matth. 7. 12.

Q. Why then do Protestants pretend and teach, That the Commandments are impossible to be kept?

A. Because they are not willing to oblige themselves to the observance of them, but had rather make God the Author of sin, by commanding impossibilities (a most high blasphemy) and justifie their own iniquities, by saying, *they cannot help it*, then humbly acknowledge and confess their sins, with purpose to amend, by an acceptance of the Law of God.

Q. *How many are the Commandments of the Church?*

A. There be six principal ones.

Q. *What is the first?*

A. *To hear Mass on all Sundays and Holydays*; if we have opportunity to do it, and there be no just cause to the contrary.

Q. *Why on all Sundays?*

A. In a thanksgiving for the benefits of the week past, as also to sanctifie the present day.

Q. *For what other reason?*

A. In memory that the same Christ who is offered upon the Altar at *Mass* for our sins, was born, rose from the dead, and sent down the Holy Ghost on a Sunday.

Q. *Why on all Hilydays?*

A. Either in memory of some special benefit, or else for a Commemoration of some peculiar Saint; so to move our selves to imitate his example.

Q. *How prove you that the Church hath power to ordain and command Feasts?*

A. First, by the example of the Church to the Apostles time, which ordained the Feast of *Christs Mass* in honour of the *nativity of Chaist*; *Easter*, in honour of his Resurrection; *Whitsontide*, in honour of the coming of the *Holy Ghost*, in Tongues of Fire.

Secondly, out of St. *Clement*, the Disciple of *Peter*, in his eighth Book of *Apostolical constitution*, where he witnesseth, *That the Apostles give order for the celebrating St.* Stephens *and some others of their fellow Apostles days after their deaths.*

Thirdly, out of 2 *Thes.* 3. *We have confidence of you in our Lord* (saith S. *Paul*) *that the things which we command, you both do and will do.* And v. 14. *if any obey not our word, do not ye company with him, that he may be confounded.*

Fourthly, out of 1 *Thes.* 4. 8. where St. *Paul* (speaking of the precepts he had given his brethren) saith, *He that despiseth these things, despiseth not man, but God, who also hath given his holy Spirit in us,* See what was said before in the third Commandment of God.

The Second Precept of the Church Expounded.

Q. *What is the second Commandment of the* Church?

A. *To fast Lent, Vigils commanded, Ember days, and Fridays* also, by custome of *England*, with abstinence from Flesh on *Saturdays.*

Q. *Why Lent?*

A. In imitation of Christ our Lord, who fasted forty days and forty nights in the desert for our sins, without once eating or drinking.

Q. *Can we fast in that manner?*

A. We cannot, but we must do at least what we are able.

Q. *How*

Q. *How prove you faſting to be a pious practiſe?*

A. By the example of *Chriſt*, and his *Saints*, and out of S. *Luk.* 2. 37. where we read, *That Anna the Propheteſſe departed not from the Temple ſerving day and night by faſting and prayer.*

Q. *How prove you faſting to be meritorious?*

A. Out of S Mat. 6. 17, 18. *And when you faſt, be not ſad like the hypocrites, but anoint thy head, and waſh thy face that thou appear not to men to faſt, but to thy Father which is in ſecret, and thy Father, which ſeeth in ſecret will repay thee.*

Q. *How prove you abſtinence from certaine meats?*

A. Becauſe it was preſcribed by an *Angel* to S. *John, He ſhall be great before the Lord, Wine and Cider he ſhall not drink.* S. *Luke* 1. 15. and in S. *Matt.* 3 4. *we read*, that *His meat were Locuſts and wild honey.*

Q. *For what is Faſting availing?*

A. For the remiſſion of ſins, and appeaſing the wrath of God according to that, *Be ye converted unto me in your whole heart, in faſting, weeping, and mourning*, Joel 2. 12.

To mortifie all the luſtful deſires of the fleſh; and it hath ſpecial force againſt the Devil; *This kind if Devil* (ſaith our Lord) *can go out by nothing but by prayer and faſting*, S Mark 9. 29.

Q. *Why Vigils?*

A. To prepare our ſelves for a devout keeping the Feaſts that follow.

Q. *Why* Ember days?

A. Becauſe on thoſe days the Church giveth holy Orders, and ordaineth Prieſts, and for that cauſe hath dedicated them to publick Prayer and Faſting.

Q. *What ground have you for that?*

A. Out of *Acts* 13. 2, 3. *And as they* (the Apoſtles) *were miniſtring to our Lord, and faſting, the Holy Ghoſt ſaid, ſeparate ye me Saul and* Barnabas *to the work whereto I have taken them; then faſting, and praying, and impoſing hands on them, they diſmiſſed them.*

Q. *Why Fridays in* England?

A. In memory that Chriſt ſuffered for us upon a Friday, drinking Gall and Vinegar on his Croſs for our glutonous exceſſes, but eſpecially by cuſtome, which is as good as law.

Q. *Why abſtinence on Saturdays?*

A. To prepare our ſelves for a devout keeping of the Sunday, as alſo in honour of the Bleſſed *Virgin Mary*, who ſtood firm in Faith on that day, the *Apoſtles* themſelves wavering.

The third Precept of the Church Expounded.

Q. *What is the third Commandment of the Church?*

A. To confeſs our ſins at leaſt once a year.

Q. *Why*

Q. Why was that commanded?

A. Because otherwise Libertines would not have done it once in many years.

The Fourth Precept of the Church Expounded.

Q. WHat is the Fourth?

A. To receive the blessed Sacrament at least once a year, and that at *Easter*, or thereabouts.

Q. Why at Easter?

A. Because Christ instituted the blessed *Sacrament of the Eucharist* at his last Supper the *Thursday* before *Easter day*.

Q. Why is it said, or thereabouts?

A. Because it will satisfie the Precept, if it be done at any time betwixt *Palm Sunday* and *Low-Sunday*.

The Fifth Precept of the Church Expounded.

Q. WHat is the fifth?

A. To pay Tithes to our *Pastors*.

Q. Why so?

A. Because they feed us spiritually, it is fit we should feed them corporally.

Q. How prove you that?

A. Out of *Gal. 6. 6. Let him that is catechized in the word communicate to him that catechiseth him in all his goods*; and 1 Cor. 9. 13. *They that serve the Altar participate with the Altar.*

The Sixth Precept of the Church Expounded.

Q. What is the ſixth?

A. Not to celebrate Marriages on times prohibited; that is, from the firſt *Sunday of Advent*, until *Twelf day* be paſt, nor from *Aſhwedneſday* till *Low Sunday* be paſt.

Q. *Why ſo?*

A. Becauſe thoſe are times of ſpecial piety and *pennance*, therefore not to be ſpent in feaſting and carnal pleaſures.

Q. *What ſin is it to break any of theſe Commandments?*

A. Mortal ſin of diſobedience, according to that, *He that will not hear the Church, let him be unto thee as a Heathen and Publican*, S. Matt. 18. 18.

CHAP. X.

The Councils of Chriſt and his Church Expounded.

Q. How many Councils be there?

A. There be three principal ones.

Q. *What is the firſt of them?*

A. *Voluntary poverty*, which is a willing leaving all things to follow Chriſt.

Q. *How prove you that to be a work of perfection?*

A. Out of S. Matt. 19. 21. *If thou wilt be perfect, go and ſell thy things which thou haſt, and*

and give to the poor, and thou shalt have treasure in Heaven, and come and follow me.

Q. *How prove you this to be meritorious?*

A. Out of the same chap. ver. 16. 28, 29. where, when St. *Peter* had asked Christ, saying, *Behold, we have forsaken all things and followed thee, what therefore shall we have*; our Lord answered him, *Every one that hath left his house, or his lands, or his brethren, or his Sisters for my sake, shall receive a hundred fold, and possess everlasting life.*

The Second Councel.

Q. *What is the second Councel?*

A. Perpetual Chastity, which is a voluntary abstaining from Marriage, and of all carnal pleasures, for the love of God.

Q. *Is this also a work of perfection?*

A. It is; for Christ himself was born of a Virgin, and counselled Virginity, though he commanded it not.

Q. *How prove you that?*

A. Out of St. *Mat.* 19. 12. *There be Eunuchs* (saith he) *which have gelded themselves for the Kingdom of Heaven; he that can take, let him take.*

Q. *How prove you, that* Virginity *is a more perfect state than* Marriage, *or that it is lawful to* vow Virginity?

A. Out of 1 *Cor.* 7. 37. 38. *He that hath determined in his heart, being setled, not having any necessity, but having power of his own will*

to keep his Virgin, doth well; therefore he that joyneth his Virgin in Marriage doth well; and he that joyneth her not, doth better.

Q. Wna. other proof have you?

A. Out of 1 *Tim.* 5. 5. *But she that is a Widow indeed,* (that is a vowed widow) *and desolate, let her hope in God, and continue in prayer and observations day and night.* And ver. 11. 12. *But the younger widows avoid; for they, when they shall be wanton in Christ, will marry, having damnation, because they have made void their first Faith,* that is, their *vow of chastity,* according to the fourth *Council of Carthage,* Canon 104 and all the Fathers on this place.

Q. Who was the first that taught Marriage to be better than Virginity, and perswaded Priests *and* Nuns *to marry?*

A. Jovinian, an old condemned *Heretick,* according to St. *Augustine* in his Book of *Heresies, Her.* 82. and in his Book of *Retractions* he calls him a *Monger* for it, and saith, *the Church stoutly resisted him,* Chap 22.

The Third Council.

Q. WHat is the third Council?

A. Obedience, which is voluntary submission to anothers will, and in all that is not sin.

Q. What Warrant have you for that?

A. First, the example of Christ himself, who was obedient to our Lady and S. *Joseph; and he went down with them, and came*

to

to Nazareth, *and was subject to them, St.* Luke 2. 51.

Secondly, *Heb.* 13. 17. *Obey your Prelates, and be subject to them; for they watch, being to render an account for your souls.*

CHAP. XI.

Of the Sacraments in General.

Q. *How many Sacraments be there?*

A. Seven.

Q. *How call you them?*

A. Baptism, Confirmation, Euchariſt, Penance, Extream Unction, Holy Order, and *Matrimony.* See the *Council of Trent,* Seſſ. 7. Can. 1.

Q. *How prove you the neceſſity of ſeven Sacraments, neither more nor fewer?*

A. Out of the proportion which is betwixt ſpiritual and corporal life

Q. *In what conſiſts that proportion?*

A. In this: that as in corporal and natural life, there be ſeven principal or chief neceſſities: So are there likewiſe in ſpiritual, to which the ſeven Sacraments correſpond.

Q. *What is our firſt corporal neceſſity?*

A. To be *born into this World:* To this *Baptiſm* correſponds, by which we are regenerate unto God, and born the heirs of God, and Coheirs of Chriſt.

Q. *What is the ſecond corporal neceſſity?*

A. To be *confirmed in our ſtrength and growth,* without which we can never be made men? to this anſwers *confirmation,* by which

we are made ſtrong and perfect Chriſtians, able to profeſs our Faith before our enemies.

Q. *What is our third corporal neceſſity?*

A. That (being now made man) we have a competence of daily food and ſuſtenance. To which the B. *Euchariſt* correſponds, by which our ſouls are fed with Divine Grace, as often as we worthily receive it, or offer it with the Prieſt on the Altar.

Q. *What is the fourth neceſſity of the body?*

A. That we have phyſick when we are ſick and wounded: To this the Sacrament of *Penance* anſwers, by which our maladies and ſores of ſin are healed.

Q. *What is our fifth neceſſity of the body?*

A. That we have Cordials and Reſtoratives againſt the agonizing fits and pains of death. To this correſponds *Extream Unction*, by which our Soul is ſtrengthened in her laſt agony againſt the violent onſets of the Devil.

Q. *What is the ſixth corporal neceſſity?*

A. That we be governed by Laws and Magiſtrates; ſo to avoid injuſtice and confuſion. To this *holy Order* correſponds, by which we are provided of ſpiritual Magiſtrates to guide and govern us.

Q. *What is the ſeventh corporal neceſſity?*

A. That we be multiplied in a lawful manner. And to this Matrimony correſponds, by which we are not only multiplied in a natural, but in a holy and Sacramental way.

Q. *What is a Sacrament in general?*

A. It is a viſible ſign of inviſible grace, divinely inſtituted by Chriſt, for our ſanctification.

Q. *How*

Q. *How prove you that Christ ordained them all?*

A. Because it is not in the power of any pure creature, to give infallible vertue causing grace, to sensible and material things, such as the Sacraments are; according to the Council of *Trent. Sess.* 7. *Can.* 1.

Q. *From what have the Sacraments their force and efficacy?*

A. From the blood and passion of Christ, which they apply to our souls.

Q. *How prove you that?*

A. *Rom.* 6. 3. *Are you ignorant* (saith S. Paul) *that we, who are baptized in* Christ Jesus, *in his death are baptized* And *Rom.* 5. 9. *Much more therefore now being justified in his blood, shall we be saved from wrath in him.*

Q. *For what end did Christ ordain the Sacrament?*

A. To be external and visible marks and professions of his holy *Faith*, by which the faithful might be known from *Infidles* and *Hereticks*, And also to be effectual means of our salvation, and certain remedies against sin.

Q. *What things are essential to a Sacrament?*

A. Matter and form.

Q. *Do all the seven Sacraments give grace?*

A. They do, according to the *Council of Trent*,

Q. *What is Grace?*

A. It is a supernatural quality produced in our souls, and inherent in them, by which we are made the adopted children of God,

special

ſpecial partakers of the divine Nature, and like to God in ſome degree; as iron is made like to fire by heat.

Q. *How many of the Sacraments give a Character?*

A. Three, *Baptiſm, Confirmation, and Holy Order.*

Q. *What is a Sacramental Character?*

A. It is a ſpiritual mark in the ſoul, whereby we are marked for Gods ſervants, which can never be blotted out.

Q. *In what manner doth the Sacraments give and cauſe Grace?*

A. Inſtrumentally only; for God is always the principal cauſe thereof.

Q. *Who is the ordinary Miniſter of a Sacrament?*

A. A Prieſt; excepting Holy Order and Confirmation, which are reſerved to Biſhops only.

Q. *Why did Chriſt tie the Adminiſtration of the Sacraments to the Hierrchy, and to Prieſts only?*

A. To give them ſuper eminent Power, Credit and Authority with the people.

Q. *Was there any neceſſity of that?*

A. Yes; becauſe, if the Clergy be not held in great reverence by the Laity, it cannot cauſe that effect in them for which it chiefly was ordained, to wit, credulity of things above nature, with a prompt obedience, to hazard lives and fortunes, when they ſhall ſay the Law of God requires it,

And

And if this be not done, Christ's Law will not be kept, nor can salvation be had.

Q. *Is the intention of the Minister to do what Christ ordained, a condition without which the Sacrament subsisteth not?*

A It is, as also the intention of the Receiver, to receive what Christ ordained, if he be at years of understanding.

Q. *Why say you,* If he be at years of understanding?

A Because, for Infants in the *Sacrament of Baptism*, the intention of the Church, and of their *Godfathers* and *Godmothers* sufficeth.

Baptism Expounded.

Q. *Why is* Baptism *the first* Sacrament?

A Because, before it, a man is not capable of another.

Q. *What is* Baptism?

A It is an exterior absolution, or washing of the body, under a set form of words.

Q. *What is the necessary matter of* Baptism?

A Natural water only; for artificial water will not suffice.

Q. *What is the form of it?*

A *I baptize N. N. in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. *What if a man leave out the word* (I baptize) *or any of the three Persons?*

A Then the Baptism is invalid.

Q. *Where did Christ express the form of Baptism and give it a command to baptize?*

A In St. Mat. 28. 19. *Going therefore* (saith he) *teach ye all Nations, baptizing them in*

the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Can a man be saved without Baptism?

A. He cannot, unless he have it either actual or in desire, with contrition, or be baptized in his Blood, as the holy *Innocents* were, which suffered for Christ.

Q. How prove you that?

A. Out of St *John* 3: 5. *Unless a man be born again of Water and the Spirit, he cannot enter into the Kingdom of God.*

Q. Can no man but a Priest baptize?

A. Yes, in case of necessity any Layman or Woman may do it, and not otherwise.

Q. What is a chief necessity?

A. When a child is in danger of death, and a Priest cannot be had.

Q. What are the effects of Baptism?

A. It makes us the children of God, and remits both original and actual sin, if he that is baptised be guilty of it.

Secondly, it infuseth justifying grace into the Soul, with habits of Faith, Hope, and Charity, and all supernatural gifts and vertues.

Q. How prove you that?

A. Out of *Galat.* 3. 27. *As many of you as are baptized in Christ, have put on Christ.*

Secondly, Out of 1 *Cor.* 6, 10, 11. where (speaking of Fornicators, Idolaters, Theives, Adulterers, and Leirs) *These things* (saith St *Paul*) *ye were, but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord* Jesus Christ, *and in the Spirit of God.*

Thirdly,

Thirdly out of *Tit* 3. 6, 7. *He hath saved us by the Laver of Regeneration and Renovation of the Holy Ghost, whom he hath abundantly powred out upon us, by* Jesus Christ *our Saviour, that being justified by his Grace, we may be heirs according to the hope of life everlasting.*

Q. *What other effect hath* Baptism?

A It makes a spiritual mark or character in the Soul, which shall remain for ever, either to our great joy in Heaven, or our confusion in Hell.

Q. *What sin is it to baptize a man twice?*

A A mortal sin of Sacriledge.

Q. *How prove you that?*

A Out of *Heb.* 6. 4, 5, 6. *It is impossible for those who have been illuminated and made partakers of the Holy Ghost* (to wit, by Baptism) *and are fallen, &c. To be renewed again unto Penance, &c.* (*viz.* by a second Baptism.)

Q. *What if a man die for the* Faith *before he can be baptized.*

A He is a true Martyr, and baptized in his own blood.

Q. *Why have we a Godfather, and a Godmother, in* Baptism?

A That, if our Parents should neglect it, or be prevented with death, they may instruct us in the Faith of Christ, which obligation lies on them.

Q. *How many Godfathers may we have?*

A But one Godfather, and one Godmother, since the Council of *Trent.*

Q. *Why so few?*

A To prevent the two great extent of spiritual affinity which is contracted between them and their God-child, and his father and mother, which is an impediment, not only making Marriage unlawful, but also invalid, betwixt the parties.

Q How can Infants be Christned which have no actual Faith?

A In the Faith of the Church, and of their Godfathers and Godmothers.

Q Why do we use so many Ceremonies in Baptism?

A To stir up reverence to the *Sacrament*, and signifie its inward effects.

Q What meaneth the Priests breathing on the childs face *according to the use of some* Rituals?

A It signifies, that by *Baptism* the evil Spirit is cast out, and the Spirit of God is given to him.

Q Why is the Child signed on the breast and forehead with the sign of the Cross?

A To signifie, that he is there made the servant of Christ crucified.

Q Why is salt put into the Childs mouth?

A To signifie, that by Baptism he receives grace and gifts to preserve his Soul from corruption of sin; and to warn Christians that their actions and words ought to be seasoned with prudence and discretion, signified by Salt.

Q Why doth the Priest lay spittle on his ears and his nostrils?

A Because Christ by so doing healed one that was both deaf and dumb; as also to signifie,

nifie, that by *Baptism* his eares are opened to the word of *Faith*, and his Nostrils to the good odor of all Christian vertues.

Q. *Why doth the* Priest *ask the Child, if he renounce the Devil and his Pomps?*

A To signifie, that he who will be the Child of God, cannot be the Child of the Devil.

Q. *What mean the severall Anointings of the Child?*

A They signifie, the inward Anointing, or Unction of Divine grace given to the Soul in Baptism.

Q. *What mean they in particular?*

A He is anointed on the breast, to signifie that by Baptism he is made partaker of the Kingly dignity of Christ; on the shoulders, to signifie he must bear his Cross courageously; on the Breast, to signifie that the heart is there strengthned with Grace, to fight against the Devil.

Q. *What signifies the white* Chrysome *given to the Child?*

A The purity and innocency which he there receives.

Q. *What signifies the* hallowed light *given to the Child?*

A The light of Faith, and fire of Charity, with which his Soul is indued by Baptism.

Confirmation Expounded.

Q. *WHat is the second* Sacrament?

A *Confirmation.*

Q. *When did Christ ordain this* Sacrament?

A The time is not certain; but Divines most probably hold, it was instituted at Christs last supper.

Q What is the matter of this Sacrament?

A Oyl, mingled with *Balm*, blessed by a *Bishop*.

Q What is the form of it?

A I sign thee with the sign of the Cross, I confirm thee with the Crhisme of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

Q What Scripture have you for this Sacrament?

A First, 2 *Cor.* 1. 22; *And he that confirmeth us, with you in Christ, and hath anointed us, God who also hath healed us,* (with the spiritual Character) *and given the pledge of the spirit in our hearts.*

Secondly, *Acts* 8. 14, 15, 16, where when *Philip* the *Deacon* hath converted the City of *Samaria* to the Faith, the Apostles who were at *Jerusalem*, sent two Bishops, St *Peter* and St *John* to confirm them, *who when they were come* (saith the Text) *prayed for them that they might receive the Holy Ghost, for he was not yet come upon any of them but they were only baptized in the name of our Lord Jesus: then did they impose their hands upon them and they received the Holy Ghost.*

Thirdly, *Acts* 19. 5, 6. where we read that St *Paul* baptized and confirmed about twelve of St *Johns* Disciples: *hearing these things they were baptized in the name of our Lord Jesus, and when* Paul *had imposed hands upon them, the Holy Ghost came upon them.*

Q Why

Q. *Why is* Oyl *used in the* Sacrament?

A To ſign he that the princ pal and proper effect of it is to make us perfect Chriſtians, and able to profeſs our Faith before perſecuting Tyrants.

Q. *Why is* Balm *uſed in it*?

A To ſignifie the good odor of a Chriſtian Name, according to that, *we are a good odor of Chriſt to God*, 2 Cor. 2. 15.

Q. *In what appears the force of* Confirmation?

A In the undaunted confidence and ſufferings of the Apoſtles, Martyrs and Saints of God after they had received it.

Q. *When are the* Apoſtles *confirmed*?

A On *Whitſunday* in an extraordinary manner, the Holy Ghoſt deſcending upon them in tongues of Fire.

Q. *Doth confirmation give a character*?

A It doth, accord ng to 2 Cor. 1. 22: above cited, where we read, *who alſo has ſealed us* (that is, with a character.)

Q. *Who is the Miniſter of this* Sacrament?

A A *Biſhop* only, as appears by *Acts* 8. above cited where two Biſhops were ſent unto *Samaria* to give it.

Q. *Is there any neceſſity of this* Sacrament?

A There is a moral neceſſity of it, according to the Council of *Laodicea* Can. 48. *Thoſe that have been baptized muſt after baptiſm receive the moſt holy* Chriſme, *and be made partakers of the heavenly Kingdom.*

Q. *What authority of Fathers and School-Divines have you for its neceſſity?*

A Firſt,

A First, the authority of St *Thomas*, who in the Sacrament of *Confirmation*, affirms, that it *is a dangerous thing to die without it.*

Secondly that of St *Jerome* in his Epistle against the *Luciferians*, *Dost thou not know also* (saith he) *that this is the custom of the Churches, that hands should be imposed on such as have been baptized, and so the Holy Ghost be invocated? Dost thou exact where it is written? In the Acts of the Apostles: and though there were no authority of Scripture for it, yet the consent of the whole world in this behalf would be equal to a Precept: For many other things also, which are observed in the Churches by Tradition, doe surp unto themselves the authority of a written Law.* You see he owns it to be commanded in the Scripture; and though it were not so, yet to be equal to a Precept, and have the authority of a written Law, because it is an Apostolical Tradition, that such as have been baptized, must also be confirmed.

Q What authority of Popes *have you for it?*

A First, that of St *Clement*, Pope and Martyr, in his Epistle to *Julius*, *All must make haste* (mark the word *must*) *without delay to be regenerated to God, and at length consigned* (confirmed) *by a Bishop; that is, to receive the sevenfold grace of the Holy Ghost.* His reason is, first, *Because the end of every ones life is uncertain.* Secondly, *Because o he wise he that is baptized cannot be a perfect Christian, nor have a seat among the perfect; if, not by necessity, but by injury or by wit, he shall remain,*

and

and not have that (Confirmation) *which we have received from blessed* Peter, *and all the rest of the Apostles have taught, our Lord commanding.*

Secondly, that of Pope *Melciades*, teaching, *That Baptism and Confirmation can by no means be seperated from one another, unless by death preventing, and that one of them cannot rightly be perfected without the other.* And moreover, *that as Confirmation is given by greater men, so it is to be held in greater veneration then Baptism.* See Pope *Urban de Consecr. Distinct. 4, and 5. cap. de his &c.*

Add to this, that without *Confirmation* (according to al. the Fathers) we are not perfect Christians.

Q. What then would you think of those, who for particular and private ends should slight this Sacrament; *and teach the Laity not to receive it, when they might conveniently have it?*

A. Truly, I think they would slight the mission of the Holy Ghost, (for this *Sacrament* is a continuance of that mission unto us) and would be great enemies of Christianity.

Q. What sin is it not to receive it, when we, may conveniently have it?

A. Mortal sin, if it be done out of contempt or any gross neglect, especially in a place of persecution, as *England* is.

Q. How prove you that?

A. Because by so doing, we expose ourselves to great danger of denying our Faith, against which danger it was peculiarly ordained by *Christ* our Lord.

Q. *At what age is* Confirmation *now commonly received?*

A. At seven years old.

Q. *Why no sooner?*

A. That so we may be able to prepare our selves for it, and remember that we have received it, for it cannot be twice given.

Q. *Why is a little blow given on the cheek to him that is confirmed?*

A. To signifie, he is there made the Souldier of Christ, and must be ready to suffer stripes and buffets for his sake.

Q. *Must we have any Godfather in Confirmation?*

A. One only Godfather or Godmother.

Q. *Must it be received fasting?*

A. That is not on by expedient, (for so the Apostles received it) but necessary.

The Eucharist Expounded.

Q. WHat *is the third Sacrament?*

A. The blessed *Eucharist*, or the Sacrament of the Body and Blood of Christ.

Q. *By what was this Sacrament prefigured in the Old Law?*

A. By the Tree of Life, the Burning Bush, *Melchisedecks* Bread and Wine, the Paschal Lamb, the Heavenly Manna, and the Ark of the League.

Q. *Doth the blessed* Eucharist excel all these in dignity?

A. It doth, as far as a substantial body excels a shadow.

Q. *What*

Q. *What signifies the name* Eucharist?

A. It signifies *good grace*, or *thanksgiving*, because it contains the Author and Fountain of Grace, and the greatest gift of God and Man:

Q. *When did Christ ordain the Blessed* Eucharist?

A. At his last Supper.

Q. *Why so?*

A. To leave it to his Church, as the last and greatest part of his love.

Q. *What is the Blessed* Eucharist?

A. It is the Body and Blood of Jesus Christ, true God, and true Man, whole Christ, under the outward Forms of Bread and Wine.

Q. *In what manner is Christ present under those Forms?*

A. By the true and real presence of his Divine and humane Nature, not figuratively only, as some would have it.

Q. *How prove you that?*

A. First, out of St *Mat.* 26. 26, 57, 28. Christ at his last Supper *took Bread, blessed it brake it, and gave it to his Disciples*, saying, *Take ye and eat, this is my Body.* And he also blessed the Cup, saying, *This is my Blood of the New Testament, which shall be shed for many to the remission of sins.*

Secondly, out of St *Mark* 14. 22, 23, 24. where we read the self same words.

Thirdly, out of St *Luke* 22. 19, 20: *This is my body which is given for you; this is the Chalice of the New Testament, in my Blood, which shall be shed for you.*

Fourthly

Fourthly, St *John* 6. 5 3, 53, 54. *The Bre I will give, is my flesh for the life of the wor my flesh is meat indeed, and my Blood is dri indeed, unless ye eat the flesh of the Son of Ma and drink his Blood, you shall have no life you.*

Fifthly, out of 1 *Cor.* 11. 23. where St *Pa* tells us, *He received from our Lord* (*wi* By special Revelation) that at his last Su per he blessed Bread, saying, *Take ye and ea this is my Body, which shall be delivere for you, this Chalice is the New Testament of m Blood.*

Q. By what means is the Body and Blood Christ made under the outward Forms of Bre and Vine?

A. By a real conversion or change of th whole substance of the Bread and Wine int the whole substance of the Body and Blood o Christ; which conversion is wrought by th most holy and powerful words of Consecration instituted by Christ, and spoken by the Priest and is fitly called *Transubstantiation*, by the *Council of Lateran* and *Trent*, which signifies passage or conversion of one whole substance into another.

Q. Is there any Scripture for Transubstantia tion?

A. The word *Transubstantiation* is not found in the Scripture, but for the thing signified by it, there are those places in Scripture which prove *Real presence*, because those words, *This is my Body*, spoken by Christ, after he had taken Bread into his hands, and

signifying

signifying that to be his Body, which before was Bread, cannot be true without the change of Bread into his Body, which change is (as I have said already) the thing signified or meant by *Transubstantiation*, nor may the word be lawfully rejected, for not being found in Scripture, more then other words used by the Church to explicate Mysteries of Faith, as the word *Trinity* or *Consubstantiality* of God the Son with God the Father, which are not found in Scripture.

Q. *What is the* White *which we see remaining after* Consecration?

A. The outward species or accidents of Bread under which the Body and Blood of Christ is.

Q. *What mean you by those species or accidents?*

A. The colour, favour, an quantity of Bread.

Q. *Is the Body of Christ hurt or broken when we divide or break the* Sacrament?

A. It is not; for he is now immortal and impossible, he cannot die, nor suffer any more. *Rom.* 6 9.

Q. *What other reason have you?*

A. Because Christ is whole in the whole Host, and whole in every particle thereof, if you divide or break it; seeing that wheresoever there would have been Bread before Consecration, there must needs be the whole Body and Blood of Christ, after Consecration.

Q. *What example have you for that?*

A The ſoul of a man which is whole in whole body, and whole in every part of the dy; as learned *Proteſtants* neither do nor deny.

Q How can the ſame thing be in many ſeveral places at once?

A By the omnipotent power of God, which he himſelf is in all and every one of Creatures, at the ſame inſtant.

Q What example have you for that?

A A word, which being one, yet is in many hundred of ears at once.

Q What other proof have you?

A Out of *Acts* 9. 4, 5. where we read, that Chriſt, who is always ſitting at the right hand of the Father in Heaven (as we willingly admit with *Proteſtants*) appeared notwithſtanding and diſcourſed with *St Paul* on Earth, ſaying *Saul, Saul, Why doſt thou perſecute me?* And when St *Paul* replied, *Who art thou Lord?* He anſwered, *I am Jeſus whom thou doſt perſecute.* Therefore, he was then in two places at once.

Q What is the neceſſary matter of the Euchariſt?

A Wheaten Bread, and Wine of the Grape.

Q What is the eſſential form of it?

A This is my body, this is my Blood.

Q Why is a little water mingled with wine in the Chalice?

A To ſignifie the Blood and Water flowing from the ſide of Chriſt, as alſo the Union of the Faithful with Chriſt by vertue of this Sacrament.

Q Wha

Q. *What disposition is required in him, that gives the* Eucharist?

A. That he hath first confessed his sins, and in a state of grace.

Q. *How prove you that?*

A. Out of 1 Cor. 11. 28. *Let a man prove himself, and so let him eat of this Bread, and drink of this Cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Body of our Lord.*

Q. *What are the effects of the* Eucharist?

A. It repleniſheth the Soul with grace, and nouriſheth it in ſpiritual life: *He that eateth of this Bread shall live for ever,* John 6. 59.

Q. *What other benefit have we by it?*

A. It is a moſt moving and effectual commemoration of the *Incarnation, Nativity, Paſſion, Reſurrection,* and *Aſcenſion* of Chriſt.

Q. *How d'you prove it lawful for the Laity to communicat under one kind only?*

A. Firſt, becauſe there is no command in Scripture, for the Laity to do it under both, though there be for Prieſts in thoſe words *Drink ye all of this,* St *Mat.* 26, 27. which was ſpoken to the Apoſtles only and by them fulfilled; for it follows in *Mark* 14. 24. *And they all drank.* 2. Out of St *John* 6. 59. *He that eateth of this Bread shall live for ever:* Therefore one kind ſufficeth. 3. Out of *Acts* 20. 7. where we read, *That the Faithful were assembled on the firſt of the Sabbath to break bread,* without any mention of the Cup: and two Diſciples in *Emmaus* knew *Chriſt in*

the breaking of Bread, where the Cup is no mentioned. And St *Paul* 1 *Cor.* 11. 17. ſaith *Therefore whoever ſhall eat this Bread, or drink the Chalice of our Lord unworthily*, you ſee by the word *or* (it might be received either in one or both kinds) *he ſhall be guilty of the Body and Blood of our Lord.*

Q. *Is the moſt holy Euchariſt or Maſs, a Sacrifice?*

A. It is the unbloody Sacrifice of the Body and Blood of Jeſus Chriſt, which himſelf inſtituted at his laſt Supper.

Q. *What is an exterior viſible Sacrifice?*

A. It is a ſenſible thing offered to God by a lawful Prieſt, in acknowledgment of Gods being the Author of Life and Death, either by ſome real change made in that thing, or by ſome external note. Now became the *Euchariſt*, or Body and Blood of Chriſt under the forms of conſecrated Bread and Wine, is not only a ſign of Grace ſanctifying a mans ſoul and thereby a Sacrament; but alſo a thing offered to God in the way I have now expreſſed; therefore it is properly and truly a Sacrifice, and the Obligation or Action whereby the Prieſt offers Chriſts Body in the way ſpecified, is properly and truly a ſacrificing action, and becauſe it is done in an unbloody way, therefore it is an unbloody Sacrifice.

Q. *What neceſſity was there, that the* B. Euchariſt *ſhould be not only a* Sacrament, *but alſo a* Sacrifice?

A. There was a twofold neceſſity of it; firſt, that it might be a ſacred ſign or public practi-

or ſtice of the inviſible Sacrifice of our hearts to God, and a daily viſible means of giving God ſupream and ſoveraign honour: for Sacrifice is only due to God, all other exterior honours being communicable to Creatures. Secondly, that it might be a continual renewing of our love, peace, and ſociety, as well with God, as alſo among our ſelves, and an effectual commemoration of the Paſſion of our Lord.

Q. *For what avail this Sacrifice?*

A It is *propitiatory* for the remiſſion of our ſins, *impetratory* for the obtaining all benefits; a *peaceable offering* of *Thanksgiving* to our God, and ſweet Holocauſt of divine love.

Q. *Why are Prieſts obliged to receive under both kinds?*

A. Becauſe they offer Sacrifice, and repreſent the Bloody Sacrifice made upon the Croſs, where the Blood was actually divided from the Body; and being offerers of the Sacrifice, are bound to receive alſo the Cup by Chriſts command expreſſed, *Mat.* 26. 27. *Drink ye all of this*

Q. *Is it divided ſo alſo in the Maſs?*

A In the manner of doing or ſignifying it is, but not by any *real ſeparation* or diviſion of the one from the other.

Q. *How explain you that?*

A Becauſe the ſpecies of Bread, as alſo the words by which it is conſecrated ſignifie and repreſent, as if the Body of Chriſt only were contained under it, whereas there is indeed whole Chriſt and the ſpecies of Wine; as likewiſe the words by which it is conſecrated, ſignifie and

represent, as if there only were the Blood Christ, although there be both Body and Bloo whole Christ.

Q. *Did the Laity ever communicate und both kinds?*

A. They did sometimes in the *Primiti Church*, and may again, if *Holy Church* sh so appoint; but it is now prohibited by t Church to prevent the great danger of she ding the Cup; neither are the Laity in this d frauded of any thing; for they receive wh Christ under one kind, which is incomparab more then the *Pretended Reformers* have u der both, who receive only a bit of Baker Bread, with a poor sup of common Vintne Wine.

Penance Expounded.

Q. WHat *is the fourth* Sacrament?

A. *Penance.*

Q. *What warrant have y for doing Acts of* Penance?

A. First, Out of *Apoc.* 24. *Thou hast lef thy first Charity, therefore be mindful fro whence thou art fallen, and do Penance.*

Secondly, *And Jesus began to preach, an say, do ye Penance; for the Kingdom of God i at hand,* Mat. 4. 17.

Q. *When did Christ ordain this Sacrament?*

A. When he breathed on his Disciples, say ing, *Receive ye the Holy Ghost, whose sins y shall forgive, they are forgiven, and whose sins y shall retain, they are retained,* St John 20. 23.

Q. *What*

Q. *What is the matter of this* Sacrament?

A The ſins and confeſſion of the Penitent.

Q. *What is the form of it?*

A *I abſolve thee from thy ſins, in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. *What are the effects of it?*

A It reconciles us to God, and either reſtores or increaſeth Grace.

Q. *How prove you that?*

A Out of St John 20. 23 above cited. And out of St John 1. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and cleanſe us from all iniquity.*

Q. *How many parts hath the Sacrament of Penance?*

A It hath three parts; namely, *Contrition Confeſſion*, and *Satisfaction.*

Q. *What is Contrition?*

A It is a hearty ſorrow for our ſins, proceeding immediately from the love of God, and joined with a firm purpoſe of amendment.

Q. *What is Attrition?*

A It is imperfect Contrition, ariſing from the conſideration of the turpitude of ſin, or fear of puniſhment; and if it contain a deteſtation of ſin, and hope of pardon, it is ſo far from being in it ſelf wicked, that though alone it juſtifie not, yet it prepares the way to juſtification, and diſpoſes towards obtaining Gods grace in this Sacrament.

Q. *What if a dying man be in mortal ſin, and cannot have a Prieſt?*

A Then

A Then nothing but contrition will suffice it being impossible to be saved without the love of God.

Q What is a firm purpose of amendment?

A It is a resolution not only to shun sin, but also the occasion of it.

Q How long hath Confession been in use and practice?

A Ever since the Apostles time, according St *James* 5. 16. *Confess therefore your sins to one another, and pray for one another, that you may be saved.* And *Acts* 19. 18. *Many of them that believed, came, confessing and declaring their deeds.*

Q What is Confession?

A It is a Sacramental opening our sins to a Priest, to obtain absolution.

Q Is there any special good or comfort to man from Confession?

A Very great; because as to a mind laden with secret griefs the best of comforts is to disclose her case to some faithful friend: So to a Soul laded with secret sins, one of the greatest comforts and best remedies possible is, to have selected persons ordained for that end by Christ himself, men of singular Piety and Learning, and not questionable by any Law, of what they are to hear in Confession, to whom she may confess her sins, with an assurance both of comfort, correction, and direction, for the amendment of her faults.

Q What are the necessary conditions of a good Confession?

A The

A That it be ſhort, diligent, humble, confounding, ſincere and entire.

Q How short?

A By avoiding ſuperfluous words and circumſtances.

Q How diligent?

A By uſing a competent time and care in the examen of our Conſcience.

Q How humble?

A By making our Confeſſion with humble hearts.

Q How confounding?

A By ſtirring up confuſion for our ſins.

Q How ſincere?

A By confeſſing our ſins plainly without ſeeking to leſſen or excuſe them.

Q How entire?

A By confeſſing not only in what things we have ſinned mortally, but alſo how often as near as we are able to remember.

Q What if a man do knowingly leave out any one mortal ſin in his confeſſion for fear or ſhame?

A He makes his whole confeſſion void, and commits a great *Sacrilege*, by lying to the Holy Ghoſt, and abuſing the *Sacrament*.

Q How prove you that?

A By the example of *Ananias* and his wife *Saphira*, who were ſtruck dead at the feet of St *Peter*, for daring to lye to the Holy Ghoſt, Acts 5. 5, 10.

Q Is he that hath ſo done bound to confeſs all again?

A Yes, all that are mortal, together with that which he left out.

Q What

Q. *What is* satisfaction?

A It is (speaking of it as part of this Sacrament) the *Sacramental penance*, enjoyned us by the *Priest* at *Confession*, besides which, we may also satisfie for our sins by our own voluntary prayers, fasting, or other good works of sufferings.

Q. *For what do we satisfie by that Penance?*

A For such temporal punishments as remain due sometimes to our sins, after they are forgiven us.

Q. *How do you prove that* Priests *have power to impose* Penance?

A Out of 1 *Cor.* 5. 3. where *St Paul* excommunicated the incestuous *Corinthian*; *I* (saith he) *absent in body but present in spirit have already judged him that hath so done, &c. To deliver such an one to* Satan *for the destruction of the flesh, that the soul may be saved.*

Q. *How prove you, that temporal punishments may remain due to our sins, after the sins themselves be forgiven us.*

A First, because *Adam* after his sin was forgiven; was notwithstanding cast out of Paradise for ever, and his whole posterity made subject unto death and many miseries, in punishment of that sin, *Gen.* 3. 2 :

Secondly, because *David* after his sin of *Adultery* was forgiven him, was temporally punished for it with the death of his Child; *Our Lord* (saith *Nathan*) *hath taken away thy sin, nevertheless thy Son shall die*, 2 Kings 12. 13, 14.

Thirdly, because *whom our Lord loveth, he chastiseth, Heb.* 12. 6.

Q. *By what other means are those temporal punishments releesed?*

A By *Indulgences.*

Q. *What is an* Indulgence?

A Not a pardon for sins to come, or leave to commit sin, (as Protestants do falsly and slanderously teach) but a releasing only of such temporal punishments as remain due to those sins, which have already been forgiven us by *Penance* and *Confession*:

Q. *How doth an* Indulgence *release those punishments?*

A By the superabundant merits of Christ and his Saints, which it applies to our souls, by the special grant of the Church.

Q. *When did Christ give his Church power to grant* Indulgences?

A When he said to St *Peter*, *To thee will I give thee Keys of the Kingdom of Heaven, whatsoever thou shalt bind on Earth, it shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven*, St Mat. 16. 19.

Q. *How prove you that the Apostle did ever use this power?*

A Out of 2 Cor. 2. 10. where St *Paul* remitted part of the Corinthians *penance*; *To him that is such an one* (saith he) *this rebuke sufficeth, &c. whom you have pardoned any thing, I also.*

Q. *What is required for the gaining of an* Indulgence?

A That we perform the works enjoyned us, and that the last part of them be done in state of Grace:

Q. *What*

Q. *What are those works?*

A. Fasting, Prayer, and Almes deeds.

Extream Unction Expounded.

Q. *What is the fifth Sacrament?*

A. *Extream Unction.*

Q. *What did Christ institute that?*

A. The time is uncertain: some think it was instituted at his last Supper; others that it was done betwixt his Resurrection and Ascension.

Q. *By whom was this Sacrament promulgated?*

A. By St *James* 5. 13, 14, 15. *Is any man sick among you, let him bring in the Priests of the Church, and let them pray over him, anointing him with Oile in the name of our Lord and the prayer of faith shall save the sick man and our Lord will lift him up, and if he be in sin, his sins shall be forgiven him.*

Q. *Who is capable of this Sacrament?*

A. Every true and faithful Christian who is in mortal danger of death by sickness, excepting Infants, Fools, and such are always mad.

Q. *What is the matter of it?*

A. Oile blessed by a Bishop.

Q. *What is the form of it?*

A. *By his anointing and his own most pious mercy, O Lord pardon thee whatsoever thou hast sinned by thy seeing, &c.* And of all the other senses, repeating the same words.

Q. *What*

Q. *What are the effects of* extream Unction?

A It comforts the Soul in her laſt agony againſt deſpair, it remits venial ſins, and the relicks of ſin, and reſtores corporal health if it be expedient.

Q. *How prove you that?*

A Out of St *Mark* 6. 13. where we read, *That the Apoſtles anointed with Oyl many ſick, and healed them,* which anointing is inſinuated by many to have been a previous ſign of *Extream Unction,* and conſequently of its effects.

Q. *Why then do ſo few recover after it?*

A Either becauſe the recovery of the body is not expedient for the ſoul; or becauſe the ſick deferred the *Sacrament* too long, as too many do, or for ſome other indiſpoſition in the receiver or giver of it.

Holy Order expounded.

Q. WHat *is the ſixth Sacrament?*

A Holy order.

Q. *To whom doth this appertain?*

A To the *Rulers* and *Miniſters* of the *Church,* as *Biſhops, Prieſts, Deacons,* and *ſubdeacons.*

Q. *What other proof have you for* Biſhops, Prieſts *and* Deacons?

A For Biſhops, and Deacons, out of *Phil.* 1. 1. *To all the Saints at Philippi,* (ſaith St *Paul*) *with the Biſhops and Deacons.* And for *Prieſts,* out of St *James* above cited. *Is any man ſick among you, let him bring in the Prieſts of the Church,* &c.

Q. *Wher*

Q. Where did Christ ordain this Sacrament?

A. At his last Supper, when he made his Apostles Priests, saying, *This is my body which is given for you, do ye this for a commemoration of me,* St Luke 22. 19.

Q. What did Christ then give them power to do?

A. To offer the *unbloody Sacrifice* of his own Body and Blood, which he himself had there ordained, and offer'd under the outward forms of Bread and Wine.

Q. Why did he say, do ye this for a commemoration of me?

A. Because the *unbloody Sacrifice* of the *Mass* is a commemoration or memorial of the *bloody Sacrifice* made on the *Cross*; nay more, it is a renovation of it in an unbloody way.

Q. What are the effects of Holy Order?

A. It gives a spiritual power to ordain *Priests*, to consecrate the body and blood of Christ, to administer the *Sacrament*, serve the *Altar*, and to *preach*.

Q. What else?

A. It gives also a special Grace for the well doing of the foresaid office.

Q. How prove you that?

A. Out of 1 *Tim.* 4. 14. *Neglect not the grace which is in thee by prophesie, with the imposition of the hands of Priesthood.*

Q. What is the proper office of a Bishop?

A. To give holy *Orders*, and *confirmation*; to Preach and govern the Church.

Q. How prove you that?

A. To confirm, out of *Acts* 8. above cited, where

where we read *two Bishops were sent to confirm the Samaritans.*

Q. *How prove you that Bishops are of Divine Right, and have Authority from God to rule the Church?*

A. Out of *Acts* 20. 28. *Take heed unto your selves, and to the whole flock wherein the Holy Ghost hath placed you Bishops, to rule the Church of God.*

Q. *How prove you that Bishops only can ordain Priests?*

A. Out of *Titus* 1. 5 *For this cause left I thee in* Creet, *that thou shouldest reform the things that are wanting, and ordain Priests by Cities,* (he was a *Bishop*)

Q. *What sin is it therefore to oppose* Hierarchy, *and* Episcopacy, *either in the whole Church, or in particular* Churches *for private ends?*

A. It is sin of *Rebellion* and *High-Treason*, against the peace and safety of Christs Spiritual Comon-Wealth, the Church.

Q. *How declare you that?*

A. Because no Law can subsist without guards and lookers to it: since therefore Christ hath ordained Bishops to be the Guards and Teachers of his Law, they who strike at Bishops, strike also at the whole Law of Christ, and safety of the People.

Q. *Why is it requisite that Bishops and Pastors should have such great Revenues?*

A. Because they bear a considerable Charge and Office in the Common-Wealth, therefore they ought to have a competence for the performance of it. Secondly, that they may give the

Laity an example of the true use of Riches. And lastly, that it may breed a due respect both of their persons and Callings in such as they are set to govern, who cannot always judge of their internal qualities.

Q. *What is the office of a Priest?*

A. To offer *Sacrifice*, and administer the rest of the Sacraments, excepting *Holy Order*, and *Confirmation*.

Q. *How prove you a Sacrifice in the New Law?*

A. First, because there is a *Priesthood* as you have heard, and an *Altar*, according to that, *We have an Altar*, (saith St Paul) *whereof they have no power to eat, who serve in the Tabernacle.* Heb. 13. 10.

Secondly, out of *Mal.* 1. 11. where he foretold the Sacrifice in the new Law, saying; *From the rising of the Sun even unto the going down, great is my name amongst the Gentiles, and in every place there is sacrificing, and there is offered to my Name a clean oblation, saith the Lord of Hosts.*

Thirdly, out of St *Luke* 22. 19. 20. where Christ (who is *High Priest* for ever according to the order of *Melchisedech*) offered the sacrifice of his own Body and Blood under the forms of bread and wine, saying *this is my body which is given for you*, (it is given for us you hear at his last *Supper*) *that is the Chalice, the New Testament in my blood, which Chalice* (according to the Greek Text) *is shed for you.*

Q. *Is it lawful for* Priests *to marry?*

A. It is not; there being a *Precept* of the *Church*

Church against it, descending to us by *Tradition*, from the *Apostles*; *neither* did any of the *Apostles ever* accompany with their wives, after their calling to the *Apostleship*. And a Vow of perpetual chastity being annexed to *holy Orders* in the Latin or *Western Church*.

Q. *Why is it requisite that Priests should live chaste and unmarried?*

A Because of all pleasures the carnal most affects sensible nature, causing the greatest extremities in man to earthly things; wherefore it is an employment little beseeming those, who are obliged by their very calling to draw the people from this clod of earth, and elevate their hearts to heavenly things.

Q. *What are the* lesser orders *of the Church?*

A Acolyte, Lector, Exorcist, and *Porter*, according to the fourth Council of *Carthage*, Can. 6.

Q. *Is it lawful for women to preach or be Priests?*

A It is not; according to 1 *Cor.* 14. 34. *Let women hold their peace in Churches, for it is not permitted them to speak; but to be subject as the Law saith.*

Q. *Is it lawful for any man to usurp and take upon him Priest-power, without the* Ordination *of the Church?*

A It is not, according to *Heb.* 5. 1, 4. *For every high Priest, taken from among men, is appointed for men, &c. that he may offer gifts and Sacrifices for sins; Neither doth any man take the honour to himself, but he that is called of God, as* Aaron.

Q. *What*

Q. What other proof have you?

A. Out of St John 10. 1. *Amen, I say unto you, he that entreth not by the door* (Holy Order) *into the fold of the Sheep, but climbs up another way, is a Thief, and a Robber.*

Q. What if any man pretend an extraordinary calling?

A. He must prove it by miracles, or else be esteemed an *Impostor.*

Q. What example have you against the usurpation of Priestly power?

A. That of King *Ozias*, who was presently struck by God with a Leprosie in his Forehead for usurping the Priestly Office of offering or burning Incense in the Temple, 2 *Paral.* 26. 9.

Q. What besides?

A. The example of *Core*, *Dathan*, and *Abiran*, who, for usurping the Office of *Priests* (though they were themselves true Believers) were swallowed up alive by the earth. *Numb.* 16. 32. and 250 others, who were offering *Incense* with them, were consumed with fire from Heaven, *v.* 35. with fourteen thousand and seven hundred more which were also burnt with fire from heaven, for only siding with them, *v.* 49.

Matrimony Expounded.

Q. What is the seventh Sacrament?

A. Matrimony.

Q. Where was Matrimony *ordained?*

A. In *Paradice* by Almighty God, when he gave

gave *Eve* a wife to *Adam*, who presently said, *Wherefore a man shall leave his Father, and his Mother, and shall cleave to his wife, and they shall be two in one flesh*, Gen. 2. 22, 24.

Q. Where was it made a Sacrament of the new Law?

A. Where and when Christ instituted this Sacrament is uncertain. Some think it done, or at least insinuated at the Wedding of *Cana* in *Galilee*, where Christ was present, and wrought his first miracle, *by turning water into wine*, St *John* 2. Others, more probably, say it was done when Christ declared the indissolubility of marriage, saying, *Therefore, now they are not two, but one flesh; that therefore which God hath joyned together, let not man seperate*, *Matthew* 19. 6.

Q. Why was it requisite that Marriage *should be made a Sacrament?*

A. Because it is a Contract, whereon depends the chief happiness of a married life; as being ordained for the restraint of sinful concupiscence the good of posterity, the well ordering our domestical affairs, and the education of our Children in the fear and service of God; and therefore ought to be ranked in the highest order of those actions, which Christ hath sanctified for the use of man.

Q. How prove you Marriage *to be a* Sacrament?

A. Because as you have heard it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man.

Q. How

Q. *What other proof have you?*

A. Out of *Ephes.* 31, 32. *They shall be two in one flesh; this is a great Sacrament, but I speak in Christ, and in the Church.*

Q. *What is the matter of this* Sacrament?

A. The mutual consent of the Parties, and delivery of their bodies to one another.

Q. *What is the form of it?*

A. The words or signs which signifie the said present consent, and delivery of their bodies.

Q. *What are the effects of* Matrimony?

A. It gives special grace to the married couple to love and bear with one another, as also to bring up their children in the fear of God.

Q. *What is the principal end of* Marriage?

A. To beget children, and bring them up in the service of God; and the next to this, is, that man may have a remedy against concupiscence, and a helper in the way of salvation.

Q. *How great is the tie of* Marriage?

A. So great, that it can never be dissolved, but by death, as you have heard out of St *Mat.* 19.

Q. *What are the obligations of man and wife?*

A. To love, honour, and comfort one another.

Q. *What besides?*

A. Husbands are obliged to cherish and comfort their wives: Wives to be subject, obey, and fear their Husbands.

Q. *How prove you that?*

A. Out of *Col.* 3. 11. 19. *Women be subject to your husbands, as it behoveth in our Lord.*

Men

Men love your wives, and be not bitter towards them. And out of *Ephes.* 5. 22, 23. *Let women be subject to their husbands, as to our Lord, because the man is the head of the woman, as Christ is the Head of the Church:* v. 24. *But as the Church is subject to Christ, so also women to their husbands in all things.* And again, v. 28. *Let each man love his wife as himself, and let the wife fear her husband.*

Q. *What else?*

A To render mutually the Marriage debt, according to that, *Let the Husband render his debt unto his wife, and the wife also in the like manner to her Husband, The woman now hath not power of her own body, but the Husband, and in like manner the man hath not power of his own body, but the woman,* 1 Cor. 7. 3, 4.

Q. *Is it lawful for Children to marry without the consent of their* Parents?

A It is not, neither is it lawful for *Parents* to force them to marry againſt their wills.

Q. *Why are many so unhappy in their* Marriages?

A Becauſe they never conſulted with God about them, nor ſought to have his bleſſing in them.

Q. *For what other reaſon?*

A Becauſe they were lewd before Marriage, or married for luſt or wealth, and not for the right end of Marriage.

What meaneth the bleſſings of the Prieſts *given in marriage?*

A It is to beg all bleſſings of God for the new married couple.

Q. *Why*

Q. *Why is the* Ring *put on the* fourth finger?

A Becauſe that is called the *heart finger*, and hath (they ſay) a Vein in it, which reacheth to the heart; So to ſignify the hearty and conſtant love which ought to be betwixt man and wife.

Q. *What ſignifies the Ring it ſelf?*

A It is a Symbol of perfection and eternity, being equal in all parts, and Spherical in figure, without beginning or end; to intimate the perfect and perpetual love of man and wife.

Q. *What are the beſt means to obtain good children?*

A Faſting, Prayer, and Almsdeeds; for ſo St *Joachim* and *Anne* obtained the B. Virgin *Mary*, and ſo the B. Virgin became the mother of God:

Q. *What obligation have Parents to their Children?*

A To inſtruct them in the faith of *Chriſt*, to give them good example, to feed and nouriſh, to provide for them in Marriage, and to correct their faults.

Q. *What are the chief and moſt common impediments in* Marriage?

A Collateral Conſanguinity and *Affinity* to the fourth degree, incluſively; and in the right line all degrees are prohibited by the Law of Nature, indiſpenſable.

Q. *Can the* Church *diſpence in theſe* collateral degrees?

A She can; excepting only the firſt collateral degree of conſanguinity, to wit, betwixt brother and ſiſter.

Q. *How*

Q. *How prove you that?*

A First, out of *Gen.* 29: 29: where we read, that *Jacob having* first married *Lea*, took also *Rachel* her sister to wife, without scruple or reproof: which was the first collateral degree of Affinity.

Secondly, out of *Gen.* 11. where *Abraham* took to wife *Sarah*, his Brother *Aarons* daughter, which is the second collateral degree of consanguinity.

CHAP XII.

The Cardinal Virtues Expounded.

Q. HOw *many* Cardinal Virtues *are there?*

A There be four, *Prudence*, *Justice*. *Fortitude*, and *Temperance*.

Q. *Why are these called* Cardinal Virtues?

A Because they are Fountains, and as it were, the hinges of all good works.

Q. *What is prudence?*

A It is a vertue which makes us wary in all our actions, that we may neither deceive others, nor be deceived our selves, or which (according to the rule of honesty) prescribes us what is to be desired, and what to be avoided.

Q. *How prove you that?*

A Out of *Eccles*: 1. 32. *A wise heart that hath understanding, will keep it self from all sin, and in the works of justice, it shall have success.*

Q. *What is Justice?*

A It

A It is a vertue which gives every man his own according to that. *Render to all men their due, to whom tribute, tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour*; Rom. 13. 7.

Q. *What is Temperance*;

A It is a vertue which moderates our appetites and desires, that they be according to reason, and not inordinate, *he that is abstinent* (saith the Wiseman) *shall exercise life, Eccles* 37.

Q. *What is Fortitude?*

A It is a vertue, by which the labours and dangers, even of death it self, that are opposite unto Vertue, are couragiously undertaken, and patiently sustained: *the wicked flieth* (saith *Solomon*) *when no man pursueth; but the just man, as a confident Lion shall be without fear*, Prov. 28: And in St *Peter* 3. 14. we read, *The fear of them fear ye not, and be not troubled, but sanctify our Lord Christ in your hearts.*

Q. *Is it necessary for a Christian to be exercised in these vertues?*

A It is; for *we must not only decline from evil, but do good, Psal.* 36. 27.

CHAP. XIII.

The Gifts of the Holy Ghost Expounded.

Q. HOw *many be the gifts of the* Holy Ghost?

A Seven, *Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the fear of our Lord.*

Q. *What*

Q *What is Wisdom?*

A It is a gift of God, which teacheth us to direct our whole lives and actions to his honour, and the salvation of our souls.

Q *What is Understanding?*

A It is a gift of God, by which we are enabled to penetrate the high mysteries of our Faith.

Q *What is Counsel?*

A It is the gift of God, by which we discover the frauds and deceits of the Devil, and are not cheated with them.

Q *What is Fortitude?*

A It is a gift of God, whereby we are enabled to undergo and despise all dangers for his sake.

Q *What is Knowledge?*

A It is a gift of God, by which we know and understand the will of God.

Q *What is Piety?*

A It is the gift of God, which makes us devout and zealous in his service.

Q *What is the fear of the Lord?*

A It is a gift of God, which curbs our rashness, withholds us from sin, and makes us obedient to Gods Law.

CHAP. XIV.

The twelve Fruits of the Holy Ghost *Expounded.*

Q *How many be the Fruits of the Holy Ghost?*

A There be twelve, as you may see *Gal.* 5.

Q. *What is the* first?

A *Charity*, whose nature and effects you know already.

Q. *What is the* second?

A *Joy*, by which we are enabled to serve God with cheerful hearts.

Q. *What is the* third?

A *Peace*, which keeps us unmoved in our minds amidst the storms and tempests of the World.

Q. *What is the* fourth?

A *Patience*, which enables us to suffer all adversities for the love of God.

Q. *What is the* fifth?

A *Longanimity*, which is an untired confidence of mind, in expecting the good things of the life to come.

Q. *What is the* sixth?

A *Goodness*, which makes us hurt no man, and do good to all.

Q. *What is the* seventh?

A *Benignity*, which causeth an affable sweetness in our manners and conversation.

Q. *What is the* eighth?

A *Mildness*, which allays in us all the motions of passion and anger.

Q. *What is the* ninth?

A *Fidelity*, which makes us punctual observers of our covenants and promises.

Q. *What is the* tenth?

A *Modesty*, which observes a strong mean in all outward actions.

Q. *What is the* eleventh?

A *Continency*, which makes us not only abstemious

stemious in meat and drink, but in all other sensible delights.

Q. *What is the* twelfth?

A. *Chastity*, which keeps a pure soul in a pure body.

Q. *Who are they that have these fruits?*

A. The Children of God only; for, *whosoever are led by the Spirit of God, they are the sons of God*, Rom. 8. 14.

CHAP. XV.

The works of Mercy (corporal and spiritual) Expounded.

HOw many *are the works of mercy* Corporal?

A. Seven: 1, *To feed the hungry.* 2, *To give drink to the thirsty.* 3, *To cloath the naked.* 4, *To harbour the harbourless.* 5, *To visite the sick.* 6, *To visite the imprisoned.* and 7, *To bury the dead.*

Q. *How prove you that these works are meritorious of a reward?*

A. Because Christ hath promised the Kingdom of Heaven, as the reward of them. Come, ye blessed of my Father (*saith he*) and possess the Kingdom, *&c.* for I was hungry and ye gave me to eat, *&c.* Mat. 25. 35, 36.

Q. *When are we said to feed and cloath Christ?*

A. As often as we feed and cloath the Poor; for ye have done (*saith he*) to one of my little ones, that ye have done unto me, *v.* 40.

Q. *Is the reward of these works a reward of Justice?*

A. It is, according to 2 *Tim.* 4. 7, 8: I have fought a good fight (*saith St* Paul) there is a Crown of Justice laid upt or me, which our Lord will render to me at that day, a just Judge.

Q. *What other proof have you?*

A. Out of *Heb.* 6. 10. For God is not unjust that he should forget the work and love, which you have shewed in his Name, who have Ministred unto the Saints, and do Minister.

Q. *How many be the* works of mercy Spiritual?

A. Seven also; 1, *To give Counsel to the doubtful.* 2. *To instruct the ignorant.* 3, *To admonish sinners.* 4, *To comfort the afflicted.* 5, *To forgive offences.* 6, *To bear patiently the troublesome.* 7, *To pray for the quick and dead.*

Q. *How prove you your* prayer for the dead?

A. First out of the places above and after cited for Purgatory. Secondly, out of 1 John 6. *He that knoweth his brother to sin, a sin not unto death, let him ask, and life shall be given him, not sinning to death* (*i.* by final impenitence) therefore it is lawful to pray for all such as dye penitent, and confessing their sins: And in 2 *Mac.* 12. we read. *It is a wholsome and holy cogitation, to pray for the dead, that they may be loosed from their sins.*

Q. *How shew you these works to be meritorious?*

A. Out of *Dan.* 12. 2. *They who instruct others in Justice shall shine as Stars for all eternity.*

CHA

CHAP. XVI.

The eight Beatitudes.

Q. *What are the* eight Beatitudes?

A The sum of them is 1. *Poverty of Spirit.* 2, *Meekness.* 3, *Mourning.* 4, *To hunger and thirst after Justice.* 5, *Mercifulness.* 6, *Cleanness of heart.* 7, *To be Peace-Makers.* 8, *To suffer persecution for Justice sake.* See St Mat. 5.

Q. *Whence ariseth the necessity of suffering persecution?*

A Because all that will live piously in Jesus Christ shall suffer persecution, 2 *Tim.* 3, 12.

CHAP. XVII.

The kinds of sin explicated.

Q. *Why is it necessary for a Christian to know the nature and kinds of sin?*

A That so he may detest and avoid them.

Q. *How many kinds of sin be there?*

A Two: Namely, Original and Actual.

Q. *What is Original sin?*

A It is a portion of Original Justice, which we inherit from our first parent *Adam*, being all by course of nature conceived and born in that privation, is Original sin.

Q. *How prove you that?*

A Out of *Rom.* 5 12. *Therefore as by one*

man sin entered into the world, and by sin death, and so unto all men death did pass, in whom all have sinned.

Q. *What are the effects of* Original sin?

A. Concupiscence, Ignorance, evil Inclination, Pronness to sin, Sickness and Death.

Q. *How is* Original sin *taken away?*

A. By holy Baptism.

Q. *Whether go Infants that die without* Baptisme?

A. To the upper part of hell, where they endure the pain of loss (though not of sense) and shall never see the face of God.

Q. *How prove you that?*

A. Out of St *John* 3. 5. *Unless a man be born again of water and the Spirit, he cannot enter into the Kingdom of God.*

Q. *What is actual sin?*

A. It is a thought, word, or deed, contrary to the Law of God.

Q. *What is a sin of Omission?*

A. To omit any thing willingly, which is commanded by God, or by his Church.

Q. *Why is actual sin so called?*

A. Because the material part of it is commonly some voluntary act of ours.

Q. *Is all sin voluntary and deliberate?*

A. It is; because (speaking of actual sin) no man sinneth in doing that which is not in his power to avoid.

Q. *What other proof have you?*

A. Because the whole Gospel of Christ is nothing else, but exhortation to do good, and avoid evil, then which nothing were more vain,

if it be not in the free election and power of man, as assisted by Gods grace, to do or not to do such things.

Q. *What Scripture have you for that?*

A. *First, out of* Gen. 4. 7. If thou dost well, shalt thou not receive gain; but if thou dost ill, shall not thy sin be forthwith present at the door; but the desire thereof shall be under thee, and thou shalt have dominion over it.

Secondly, out of Deut. 30. 9. 2. I call to witness this day Heaven and Earth, that I have proposed to thee life and death, blessing and cursing, choose therefore life, that thou mayst live.

Thirdly, out of 1 Cor. 7. 37. He that hath determined in his heart being settled not having necessity, but having the power of his own will, and hath judged in his heart to keep his Virgin doth well (*you see man hath power of his own will*) *and in* Phil. 4. 13. I can do all things (*saith St* Paul) in him that strengtheneth me.

Q. *Doth not the efficacy of Gods grace hinder and hurt the freedom of our will?*

A. No, it perfects it; according to 1 *Cor.* 15. 10. 11. *I have laboured more abundantly* (saith St *Paul*) *then all they: yet not* I, *but the grace of God with me,* You hear the grace of God did not hinder, but perfect his working.

Q. *How is actual sin divided?*

A. Into mortal and venial.

Q. *What is mortal sin?*

A. Any great offence against the charity of God, or our neighbour: and is so called, because it kills the soul, and robs it of the spiritual Life of Grace.

Q. *What*

Q. *What is venial sin?*

A. A small and very pardonable offence against God, and our Neighbour.

Q. *How prove you that some sins are mortal?*

A. First, out of *Rom.* 6; 23. *For the stipend of sin is death.* And v. 21; *What fruit therefore had you then in those things for which ye are now ashamed; For the end of them is death.*

Secondly, out of *Wisd.* 6; 1.; *For man by malice killeth his own soul;* And out of *Ez.* 18; 4; *the soul that shall sin, the same shall die.*

Q. *How prove you that some sins are only venial?*

A. First, out of St *John* 1; 8; where speaking of such as walk in the light, and are cleansed from all mortal sin by the Blood of Christ he adds, *If we will say we have no sin, we seduce our selves, and the truth is not in us:*

Secondly, *In many things we all offend,* St *James* 3.; And in *Prov.* 4; 26; *The just man falleth seven times:* Not mortally, for then he were no longer just, therefore venially.

Thirdly, out of St *Mat.* 12; 36; *But I say unto you, every idle word which men shall speak, they shall render an account for at the day of Judgment.* Now, God forbid, every idle word should be a mortal sin.

Q. *What are the effects of venial sin?*

A. It doth not rob the soul of life, as mortal doth, but only weakneth the fervor of Charity, and by degrees disposeth unto mortal.

Q. *Why are we bound to shun not only mortal, but venial sins?*

A. Because

A Because he that contemneth small things, shall fall by little and little, *Eccles.* 19. 1.

Q. What other proof have you?

A Because no polluted thing shall enter into the heavenly Jerusalem, *Apoc.* 21. 27. Be it polluted with mortal or venial sin.

Q. How shall we be able to know when any sin is mortal, and when but venial?

A Because to any mortal sin it is required, both that it be deliberate and perfectly voluntary; and that it be in a matter of weight against the Law of God; one or both of which conditions is always wanting in a venial sin.

Q. How is mortal sin remitted?

A By hearty penance and contrition.

Q. How is venial sin remitted?

A By all the Sacraments, by holy Water, devout Prayer, and the like.

Q. Whether go such as die in mortal sin?

A To hell for all eternity, as you have heard in the Creed.

Q. Whether go such as dye in venial sin, or not having fully satisfied for the temporal punishments due to their mortal sins, which are forgiven them?

A To *Purgatory*, till they have made full satisfaction for them, and then to Heaven.

Q. How prove you, that there is a Purgatory, *or penal place, where souls are purged after death?*

A Out of 1 *St* Peter 3. 18, 19, 20. Christ being dead for our sins came in spirit, and preached to them also that were in Prison, which had been incredulous in the days of *Noah*, when the Ark was a building. *Q. What*

Q. *What other proof have you?*

A. *Out of* 1 Cor. 2; 13, 14, 15. The wo
of every man shall be manifest, for the day
our Lord will declare it, because it shall be r
vealed in fire, and the work of every one,
what kind it is, the fire shall try, if a mans wor
abide (as theirs doth who deserve no *Purgat*
he shall receive a reward. If any mans wor
burn (as theirs doth who go to *Purgatory*)
shall suffer detriment, but himself shall be save
yet so as by fire.

Q. *What besides?*

A. *Out of St* Mat. 5; 25, 26. Be thou at a
greement with thy adversary betimes, whil
thou are in the way with him, (that is in th
Life) lest perhaps thy adversary deliver thee
the Judge, and the Judge deliver thee to the Of
ficer, and thou shalt be cast into Prison, (*Pur*
gatory) Amen I say unto thee, thou shalt no
go out from thence, till thou repay the last far
thing.

Q. *What other yet?*

A. *Out of St* Mat. 12; 32. Some sins shall
neither be forgiven in this world, nor in the world
to come: therefore there is a place of purging
and pardoning sins after this life.

Q. *How is a man made guilty, or said to co-operate to other mens sins?*

A. As often as he is an effectual cause of sin
in others by any of these nine means: 1. *By counsel.* 2. *By command.* 3. *By consent.* 4. *By provocation.* 5. *By praise or flattery.* 6. *By silence.* 7. *By connivance.* 8. *By participation, or* 9. *By defence of the ill done.*

CHAP

CHAP. XVIII.

The seven deadly sins expounded.

HOw call you the seven deadly or capital sins?

A Pride, Covetousnes, Lechery, Anger, Gluttony, Envy and Sloth.

Q. What is pride?

A It is an inordinate desire of our own excellency or esteem.

Q. Why is Pride called a capital sin?

A Because it is the head or fountain of many other sins:

Q. What for example?

A Vainglory, Boasting, Hypocrisy, Ambition, Arrogancy, Presumption, and contempt of others.

Q. What is vain glory?

A An inordinate desire of human praise.

Q. What is boasting?

A A foolish cracking of our selves.

Q. What is Hypocrisy?

A A counterfeiting of more piety and virtue then we have.

Q. What is Ambition?

A An inordinate desire of honour.

Q. What is Arrogancy?

A A high contempt of others, joyned with insolency and rashness.

Q. What is Presumption?

A An attempting of things above our strength.

Q. What

Q. *What is Contempt of others?*

A. A disdainful preferring our selves before others.

Q. *What other Daughters hath Pride?*

A. *Pertinacy, Discord, Disobedience,* and *Ingratitude.*

Q. *What is Pertinacy?*

A. A willful sticking to our own opinions contrary to the judgment of our betters.

Q. *What is Discord?*

A. A wrangling in words with such as we ought to assent and yield unto.

Q. *What is Disobedience?*

A. A refractorines to Parents and Superiors.

Q. *What is Ingratitude?*

A. A forgetting or neglecting of benefits.

Q. *How prove you Pride to be a mortal sin?*

A. Because we read, *That God resists the proud, and gives his grace to the humble,* 1 St Peter 5. 5. And *Pride is odious before God and man.* Eccl. 10, 7.

Q. *What are the remedies of Pride?*

A. To remember that Holy lesson of Christ *Learn of me, because I am meek and humble of heart,* Mat. 11. 29. And to consider that we are sinful dust, and shall return again to dust; and that whatsoever good we have or do, is the meer gift of God.

Q. *What is the Virtue opposite to Pride?*

A. Humility, which teacheth us a lowly conceit of our selves, *He that humbleth himself shall be exalted.* St Mat. 23. 12.

Courteousness

Q. *WHat is Covetousness?*

A An inordinate desire of riches.

Q *When is Covetousness a mortal sin?*

A When either we desire unjustly that which is another mans, of some considerable value; or else refuse to give of that which is our own to such as are in any extream of moral necessity.

Q *How prove you the first part?*

A Out of Tim; 6; 9; Unprofitable and hurtful desires drown men into destruction and perdition; for the root of all evils is covetousness.

Q *How prove you the latter part?*

A Out of 1 St. John 3, 17, He that hath the substance of this world, and shall see his brother hath necessity, and shall shut his bowels from him; how doth the charity of God abide in him?

Q *What other proof have you for Alms?*

A Out of St Luke 11, 41. But yet that which remains give alms, and behold all things are clean unto you. *And out of* Dan, 4, 24. Redeem thy sins with alms, and thy iniquity with the mercies of the poor.

Q *What are the daughters of covetousness?*

A Hardness of heart; Unmercifulness to the poor; Unquiet Solicitude; neglect of heavenly things; and confidence in things of this world;

Q. *What else?*

A. Usury, Fraud, Rapine, Theft &c.

Q. *What are the remedies of* Covetousness?

A. To consider that it is a kind of Idolatry, *according to* Coloss. 3; 5; *And that* it is harder for a rich man to enter Heaven, then for a Camel to pass through the eye of a Needle. *St Mat.* 19; 24.

Q. *What are the vertues opposite to* Covetousness?

A. *Liberality*, which makes a man give freely to the Poor: And *Justice*, which renders to all men that which is theirs: *It is a more blessed thing to give* (saith our Lord) *then to take*. Acts 20; 35; And in 2 *Cor.* 9; 6; *St Paul* saith, *He that soweth sparingly, sparingly also shall reap, but he that soweth in blessing, of blessings also shall he reap, for God loves a chearful giver.*

Lechery Expounded.

Q. *WHat is Lechery?*

A. An inordinate desire of carnal sin, or elights of the flesh.

Q. *How prove you the gravity of this sin?*

A. Because the whole world was once drowned, and the Cities of *Sodom* and *Gomorah* were burnt with fire from heaven for it, *Gen.* 7; 21; and 19; 25.

Q. *What other proof have you?*

A. *Out of* Rom; 8; 13 For if you live according to the flesh, you shall die; but if by the spirit, you mortifie the deeds of the flesh, you shall live.

Q. *What*

Q. What are the degrees of Luſt?

A Thought, Delight, Conſent, and Act.

Q. What are the daughters of Luſt?

A Fornication, Whoredom, Adultery; voluntary Pollution, unchaſt ſights and touches, wanton kiſſes and Speeches.

Q. How prove you voluntary pollution to be a mortal ſin?

A Out of Gen. 38, 9. where we read that *Onan* was ſtruck dead by God in the place, for ſhedding the ſeed of nature out of the due uſe of marriage to hinder generation; which fact, the holy text calls a *deteſtable thing*. *Her* alſo, who was elder Brother to the ſaid *Onan*, was ſlain by God, as we read in the ſame Chapter, Verſ. 7. And it is generally thought by Expoſitors, that his ſudden death was in puniſhment for the like ſin of pollution.

Q. Why are luſtful kiſſes and touches mortal ſins?

A Becauſe they vehemently diſpoſe to fornication and pollution.

Q. Is kiſſing by way of civility, when we meet a ſtranger, any ſin?

A No it is not.

Q. What are the remedies of Luſt?

A To conſider the beaſtlineſs of it, and that by it we make our bodies which are the members of Chriſt, *To be the members of an harlot*, 1 *Cor.* 15. 16.

Q. What elſe?

A To conſider that God and his Angels are eye witneſſes of it, how private ſoever it may ſeem,

Q. *What is the vertue opposite to Lechery?*

A Chastity, which makes us abstain from carnal pleasures: *Let us behave our selves* (saith St *Paul*) *as the Ministers of God in much patience, in watching, in fasting, in chastity* 2 Cor. 6. 6.

Q. *How prove you the greatness of this vertue?*

A Out of *Apoc.* 14. 4. *These are they who were not defiled with women, for they are Virgins; these follow the Lamb, whether soever he shall go.*

Envy Expounded.

Q. *WHat is envy?*

A It is sadness or repining at anothers good, in as much as it seems to leſſen our own excellency.

Q. *How prove you Envy to be mortal sin?*

A Because by the *Devils envy, death entred into the world, and envy was the cause of all sin,* Wisd. 3. 24.

Q. *What are the daughters of Envy?*

A Hatred, Detraction, Rash Judgment, Strife, Reproach, Contempt, and rejoicing at anothers evil.

Q. *What are the remedies of Envy?*

A To consider that it robs us of Charity, and deforms us to the likeness of the Devil.

Q. *What is the vertue opposite to Envy?*

A Brotherly love, which is the chiefest badge of Christianity. *In this men shall know that you are my Disciples, if you love one another,* St *John* 13. 35.

Gluttony Expounded.

Q. *WHat is Gluttony?*

A An inordinate exceſs, or deſire of exceſs in meat or drink.

Q. *How prove you that to be a mortal ſin?*

A Out of 1 Cor. 6. 10. Drunkards ſhall not poſſeſs the Kingdom of God. *And St* Luke 21. 34. Take heed to your ſelves, leſt your hearts be overcharged with ſurfeiting and drunkenneſs.

Q. *What are the Daughters of Gluttony?*

A Babling, Scurrility, Spewing, Stinking of drink, and cumbreſs of ſoul and body.

Q. *What are the remedies of it?*

A To conſider the abſtinence of Chriſt and his Saints, and that *gluttons are enemies to the Croſs of Chriſt, whoſe end is deſtruction,* Phil. 3. 19.

Anger Expounded.

Q. *WHat is* Anger?

A An inordinate deſire of revenge.

Q. *How prove you Anger to be mortal?*

A Out of St Mat. 5. 22. Whoſoever ſhall be Angry with his brother, ſhall be guilty of judgment, &c. And whoſoever ſhall ſay thou fool, ſhall be guilty of hell fire.

Q. *What are the Daughters of Anger?*

A Hatred, Seeking, Fury, Clamour, Threats, Contumely, Curſing, Blaſphemy and Murder.

Q. *What are the remedies of* Anger?

A To remember that holy Lesson of Christ Luke 21. 19. *In your patience you shall possess your souls.* And that of *St Paul*, Be *gentle one to another, pardoning one another, as also God in Christ hath pardoned you*, Ephes. 4. 32.

Q. *What is the vertue opposite to* Anger?

A Patience, which suppresseth in us all passion and desire of revenge.

Q. *How prove you the necessity and force of* Patience?

A Out of Heb. 10 36 Patience is necessary for you, that doing the will of God, you may partake of the Promise.

Sloth Expounded.

Q. *WHat is Sloth?*

A A lazines of mind, neglecting to begin to prosecute good things.

Q. *How prove you Sloth to be a* deadly sin?

A Out of Apoc: 3 17 Because thou art neither cold nor hot, but lukewarm; I will begin to cast the out of my mouth.

Q. *What other proof have you?*

A Out of St Mat. 25 30 And the unprofitable servant cast ye forth into exteriour darknes.

Q. *When is* Sloth mortal?

A As often as by it we break any Commandment of God or his Church.

Q. *What are the Daughters of* Sloth?

A Tepidity, Pusillanimity, Indevotion, weari-

nes,

ineſs of life, Averſion from ſpiritual things, and diſtruſt of Gods mercy.

Q. *What are the remedies of* Sloth?

A. To remember that of *Jeremy* 48 10 *Curſed be he that doth the work of our Lord fraudulently.* And to conſider with what diligence men do worldly buſineſſes.

Q. *What is the vertue oppoſite to* Sloth?

A. Diligence, which makes us careful and zealous in performing our duties both to God and man, *Take heed, watch and pray, for you know not when the time is; ſtrive to enter by the narrow gate, for many, I ſay unto you, ſhall ſeek to enter, and ſhall not be able,* St Mark 13 33 S 13 24.

CHAP. XIX.

The ſins againſt the Holy Ghoſt Expounded.

Q. *HOw many are the ſins againſt the Holy Ghoſt?*

A. Six, Deſpair of Salvation, Preſumption of Gods mercy; to impugn the known truth; envy at anothers known good; obſtinacy in ſin, and final impenitence.

Q. *What is deſpair of ſalvation?*

A. It is a defiance in the mercies and power of God, as alſo in the merits of Jeſus Chriſt, as if they were not of force enough to ſave us, This was the ſin of *Cain*, when he ſaid, *My ſin, is greater then that I can deſerve pardon,* Gen. 4. 13. And of *Judas, when caſting down the ſilver*

silver pieces in the Temple, he went and hange himself, St *Mat.* 27. 4, 5.

Q. *What is presumption of Gods mercy?*

A A foolish confidence of salvation without good life, or any care to keep the Commandments; such as they have, who will be saved by Faith only without good works.

Q. *What is it to impugn the known truth?*

A To argue obstinately against known points of Faith, or to pervert the way of our Lord by forging lies and slanders as Hereticks do, when they teach the ignorant people, that Catholicks worship Images as Gods, and give Angels and Saints the honour which is due to God; or that the Pope for a little money gives us pardons to commit what sins we please: Then all which greater falshoods cannot be invented.

Q. *What is envy at anothers spiritual good?*

A A sadness or repining at anothers growth in vertue and perfection, such as Sectaries seem to have when they scoff and are troubled at the frequent Fasts, Prayers, Feasts, Pilgrimages, Almsdeeds, Vows and Religious Orders of the Catholick Church, calling them superstitious and Fooleries, because they have not in their Churches any such practises of Piety.

Q. *What is obstinacy in sin?*

A A wilful persisting in wickedness, and running on from sin to sin, after sufficient instruction and admonition.

Q. *How shew you the gravity of this sin?*

A Out of Heb. 10. 26. If we sin willingly, after the knowledge of the truth received, now there is not left an Host for sins, but a certain terrible expectation of judgment. Q. *What*

Q. *What other proof have you?*

A. Out of 2 St Peter 2. 21. It was better for them not to know the way of justice, then after the knowledge, to turn back from that holy Commandment which was given them:

Q. *What is final impenitence?*

A. To dye without either confession or contrition for our sins, as those do of whom it is said, *With a hard neck, and with uncircumcised ears, you have always resisted the Holy Ghost*, Acts 7. 51. And in the person of whom Job speaks, saying, *Depart thou from us, and we will not have the knowledge of thy ways*, Job 21. 14.

Q. *Why is it said that these sins shall never be forgiven, neither in this world, nor in the world to come?*

A. Not because there is not power in God, or in the Sacraments to remit them, if we confess them and be sorry for them, excepting only final impenitence, of which we read, *There is a sin to death, for that I say not that any man ask*, 1 St John 1: 15. but because men very seldom do hearty penance for them.

Q. *How prove you that?*

A. Out of 1 St John 1. 19. *If we confess our sins, he is faithful and just to forgive our sins, and cleanse us from all iniquity.*

CHAP.

CHAP. XX.

The sins that cry to Heaven for vengeance Expounded.

Q. *HOw many such sins are there?*

A. Four.

Q. *What is the first of them?*

A. *Wilful Murder*; which is voluntary and unjust taking away anothers life.

Q. *How shew you the gravity of this sin?*

A. Out of Gen. 4. 10. where it is said to *Cain*, *What hast thou done? The voice of the blood of thy brother crieth to me from the earth; Now therefore shalt thou be cursed upon the Earth.* And St Mat. 6: 52. *All that take the sword shall perish with the sword.*

Q. *What is the second?*

A. *Sin of Sodom*, or Carnal sin against nature, which is a voluntary shedding of the seed of nature out of the due use of Marriage, or lust with an undue sex of kind.

Q. *What have you against this?*

A. Out of Gen. 19. 13: where we read of the *Sodomites*, and their sin. *We will destroy this place, because the cry of them hath encreased before our Lord, who hath sent us to destroy them.* (and they were burnt with fire from heaven:)

Q. *What is the third?*

A. *Oppression of the Poor*, which is a cruel, Tyrannical, and unjust dealing with inferiours.

Q. *What have you against that?*

A. Out of Exod. 22. 21. *Ye shall not hurt the widdow and the fatherless: If you do hurt them, they*

ey will cry unto me, and I will hear their cry, d my fury shall take indignation, and I will ike you with the sword And out of *Isaiah* 10. 3. *Wo to them that take unjust laws, that they ght oppress the Poor in judgment, and do vio- ce to the cause of the humble of my people.*

Q. *What is the fourth?*

A To defraud workmen of their wages, hich is to lessen or detain it from them.

Q. *What have you against it?*

A *Out of* Eccles. 34. 27. He that sheddeth lood, and he that defraudeth the hired man are brethren: *And out of St* James 5. 4. Behold the ire of the workmen that hath reaped your fields, hich is defrauded by you, crieth, and their cry th entred into the ears of the Lord God of Sab- oth.

CHAP. XXI.

The four last things Expounded.

WHat *are the four last things?*

A Death, Judgment, Hell and Heaven.

Q. *What understand you by Death?*

A That we are all mortal, and shall once e; how soon we are uncertain, and there- re must be always prepared for it.

Q. *How prove you that?*

A *Out of* Heb. 9. 27. It is decreed for all en once to dye. *And St* Mat. 25. 23: Watch therefore, because ye know not the day nor e hour.

Q. *What is the best preparative for Death?*

A A

A A godly life, and to be often doing Pe*nance* for our sins, and saying with St *Paul*, *desire to be dissolved and to be with Christ*, Ph 1; 23.

Q What else?

A To remember often that of St *Mat*; 1 25; *He that will save his life shall lose it, a he that shall lose his life for me, shall find it.*

Q What understand you by Judgment?

A I understand, that (besides the gener Judgment at the last day) our souls as soon we are dead, shall receive their particular judg ment at the Tribunal of Christ, according t that, *Blessed are the dead that dye in the Lor from hence forth now saith the Spirit, they re from their labours, for their works follow them* Apoc. 14; 13.

Q What is the best preparative for th Judgment?

A To remember often that of *Heb.* 10: 3 *It is a terrible thing to fall into the hands of th living God.* And that of 1 Cor; 11; 31; *For we did judge our selves, we should not be judg ed.*

Q What understand you by Hell?

A That such as die in mortal sin and th disfavour of God, *shall be tormented there bot day and night, for ever and ever*, Apoc; 2 10. *There shall be weeping, howling, and gna shing of teeth, the worm of conscience shall a ways gnaw them, and the fire that torment them shall never be extinguished.* St Mat; 8 12; and St Mark 9; 44.

Q What understand you by Heaven?

A Tha

A That the elect and faithful servants of God shall reign with him for ever in his Kingdom, *Where he hath prepared such delights and comforts for them, as neither eye hath seen, or ear hath heard, neither hath it ascended into the heart of man,* 1 Cor. 2. 9.

Q How prove you that?

A Out of St *Mat.* 7. 21. *He that doth the will of my father which is in heaven, shall enter into the Kingdom of heaven.*

Q What utility is there in the frequent memory of these things?

A Very great, according to that, *In thy works remember thy last things, and thou shalt never sin,* Eccles. 7. 40: which God of his great mercy give us grace to do, *Amen.*

CHAP. XXII.

The Substance or Essence and Ceremonies of the Mass *Expounded.*

Q WHat is the Substance or Essence of the Mass?

A It is the unbloody sacrificing of *Christs* body and blood under the forms of Bread and Wine: The word *Mass*, used in the English, being derived from *Missa* in Latine, and the word *Missa* (though it may have other derivations) may be well taken from the Hebrew word *Missiach*, which signifies a free voluntary offering.

Q Who instituted the substance or Essence of the Mass?

A Our Saviour Christ at his last Supper when he consecrated (*i*) converted the substance of Bread and Wine into his own true Body and Blood, and gave the same to his Disciples under the outward forms of Bread and Wine, commanding them to do what he had done, in commemoration of him, St *Luke* 22. 39.

Q. Who ordained the Ceremonies of the Mass?

A The Church, directed by the Holy Ghost.

Q. For what end did she ordain them?

A To stir up devotion in the people, and reverence to the sacred mysteries.

Q. For what other end?

A To instruct the ignorant in spiritual and high things, by sensible and material signs, and by the glory of the Militant, to make them apprehend something of the glory of the *Triumphant Church*.

Q. What warrant hath the Church to ordain Ceremonies?

A The authority of God himself in the old Law, commanding many and most stately Ceremonies in things belonging to his service. See the whole Book of *Leviticus*.

Q. What besides?

A The example of Christ in the new Law, using dirt and spittle to cure the blind, the deaf and dumb. He prostrated himself at his prayer in the Garden three times. He lifted up his eyes to Heaven and groaned, when he was raising *Lazarus* from the dead, which were all Ceremonies.

Q. Did

Q. *Did he use any Ceremonies at his last Supper where he ordained the Sacrifice of the true Body?*

A. He did; for he washed the feet of his Disciples, he blessed the Bread and the Cup, and exhorted the Communicants.

Q. *What signifie the several Ornaments of the Priest?*

A. *Amis* or Linnen Veil, which he first puts on, represents the Veil with which the Jews covered the face of Christ, when they buffeted him in the house of *Caiphas*, and bad him *prophesie who it was that struck him.*

2. The *Albe*, signifies the white Garment which *Herod* put on him, to intimate that he was a fool.

3. The Girdle, signifies the Cord which bound him in the Garden.

4. The Maniple, the Cord which bound him to the Pillar.

5. They Stole the Cord by which they led him to be crucified.

6. The Priests upper Vestment, represents both the Seamless Coat of Christ, and also that purple Garment with which they cloathed him in derision, in the house of *Pilate*.

7. The Altar represents the Cross on which he offered himself unto the Father.

8. The Chalice, the Sepulchre or Grave of Christ.

9. The Patin, the stone which was rolled to the door of the Sepulchre.

10. The Altar cloaths, with the Corporal and Pale, the Linnen in which the dead body

of Christ was shrouded and buried. Finall
the Candles on the Altar put us in mind of th
light which Christ brought unto the world by h
Passion, as also of his immortal and evershinin
Divinity.

*Q. What meaneth the Priests coming ba
three steps from the Altar, and humbling him
self before he begins?*

A. It signifies the prostrating of Christ in th
Garden, when he began his Passion.

*Q. Why doth the Priest bow himself again a
the* Confiteor?

A. To move the people to Humiliation, an
to signifie that by the merits and Passion o
Christ (which they are there to commemorate
Salvation may be had, if it be sought with
contrite and humble heart.

Q. Why doth he beat his breast at Mea Culpa

A. To teach the people to return unto th
heart, and signifie that all sin is from the heart
and ought to be ascribed to the heart with hear
ty sorrow.

*Q. Why doth the Priest ascending to the Al
tar, kiss it in the middle?*

A. Because the Altar signifies the Church,
composed of divers people, as of divers living
stones, which Christ kissed in the middle, by
giving a holy kiss of peace and unity, both to
the Jews and Gentiles.

Q. What signifies the Introite?

A. It is, as it were the entrance into the Of
fice, or that which the Priest saith first after his
coming to the Altar, and signifies the desires and
groanings of the ancient Fathers, longing for
the coming of Christ.

Q. Why

Q. *Why is the* Introite *repeated twice?*

A. To signifie the frequent repetition of their desires and supplications.

Q. *Why do we add unto the* Introite, Gloria Patri, &c. *Glory be to the Father, &c. Amen?*

A. To render thanks to the most Blessed Trinity for our Redemption, accomplished by the Cross.

Q. *What means the* Kyrie Eleison?

A. It signifies, *Lord have mercy on us*, and is repeated thrice in honour of the Father, thrice in honour of the Son, and thrice in honour of the Holy Ghost.

Q. *Why so often?*

A. To signifie our great necessity, and earnest desire to find mercy.

Q. *What signifies the* Gloria in excelsis?

A. It signifies, *Glory be to God on high*, and is the song which the Angels sung at the Birth of Christ, used in this place, to signifie, that the mercy which we beg, was brought us by the Birth and Death of Christ.

Q. *What means the* Oremus?

A. It signifies, *Let us pray*; and is the Priests address to the people, by which he invites them to joyn with him both in his prayer and intention.

Q. *What means the* Collect?

A. It is the Priests prayer and is called a *Collect*, because it collects and gathers together the Supplications of the multitude, speaking them all with one voice; and also, because it is a collection or sum of the Epistle and Gospel for the most part of the year, especially of all the Sundays.

Q. *Why doth the Clerk say,* Amen?

A. He doth it in the name of the people, signifie they all concur with the Priest in his P tition or Prayer.

Q. *What meaneth the* Dominus vobiscum

A. It signifies, *Our Lord be with you,* and used to beg Gods presence and assistance to th people in the performance of that work.

Q. *Why is it answered,* Et cum spiritu tu *And with thy spirit?*

A. To signifie, that the people with one con sent do beg the like for him.

Q. *Why are all the prayers ended with,* P Dominum nostrum J. sum Christum, &c. *Throug our Lord Jesus Christ, &c.*

A. To signifie, that whatsoever we beg God the Father, we must beg it in the name *Jesus Christ,* by whom he hath given us a things.

Q. *What means the Epistle?*

A. It signifies the old law, as also the prea ching of the *Prophets* and *Apostles,* out of whon it is commonly taken; and it is read before th *Gospel,* to intimate, that the old law being abl to bring nothing to perfection, it was necessar that the New should succeed it:

Q. *What means the* Gradual?

A. It signifies the Pennance preached by S *John Baptist*; and that we cannot attain th salvation of Christ, but by the holy degrees o Pennance.

Q. *What means the* Alleluja?

A. It is the voice of men rejoycing, and a spiring to the joys of Heaven.

Q. *Why*

Q. *Why is the* Alleluja *repeated ſo often at the Feaſt of* Eaſter?

A Becauſe that is the joyful ſolemnity of our Saviours Reſurrection.

Q. *Why betwixt* Septuageſima *and* Eaſter *the* Tract *read in the place of the* Gradual?

A Becauſe that is a time of Pennance, and mourning and therefore the *Tract* is read with a mournful and ſlow voice, to ſignifie the miſeries and baniſhment of this life.

Q. *What is the Tract?*

A Two or three Verſicles betwixt the Epiſtle and Goſpel, ſung with a ſlow long protracted tone.

Q. *Why do we riſe up at reading the* Goſpel?

A To ſignifie our readineſs to go and do, whether and whatſoever it commands us.

Q. *What means the* Goſpel?

A It ſignifies the preaching of Chriſt, and is the happy Embaſſy or meſſage of Chriſt unto the world.

Q. *Why is the Goſpel read at the north end of the Altar?*

A To ſignifie that by the preaching of the Goſpel of Chriſt, the Kingdom of the Devil was overthrown:

Q. *How prove you that?*

A Becauſe the Devil hath choſen the North for the ſeat of his malice, *from the North ſhall evil be opened upon all the Inhabitants of the Land*, Jer. 1. 14.

Q. *Why doth the Prieſt before he begins the Goſpel ſalute the people with* Dominus vobiſcum?

A To

A To prepare them for a devout hearing it, and to beg of our Lord to make them w thy hearers of his Word, which can save th Souls.

Q *Why then doth he say,* Sequentia San Evangelii, &c. *The sequel of the Holy Gho &c.*

A To move attention, and signifie what pa of the Gospel he then reads.

Q *Why doth the Clerk answer,* Gloria tib Domine, *Glory be to thee, O Lord?*

A To give the glory of the *Gospel* to God who hath of his meer mercy made us partaker of it.

Q *Why then doth the Priest sign the Book with the sign of the Cross?*

A To signifie that the Doctrine there delivered appertains to the Cross and Passion of Christ.

Q *Why, after this do both the Priest and people sign themselves with the Cross in three places?*

A To sign themselves on their *foreheads*, to signifie they are not, nor will be ashamed to profess Christ crucified; on their mouths, to signify they will be ready with their mouths, to confess unto salvation; and on their breasts, to signify that with their hearts they believe unto Justice.

Q *Why at the end of the Gospel, do they sign their breasts again with the sign of the Cross?*

A That the Devil may not steal the Seed of Gods Word out of their hearts.

Q *What*

Q. *What means the Creed?*

A It is a publicke profession of our Faith, and the wholsome fruit of preaching the Gospel.

Q. *What means the first Offertory where the Priest offers Bread and Wine, mingled with water?*

A It signifies, the freedom wherewith Christ offered himself in his whole life, unto his Passion, and the desire he had to suffer for our sins.

Q. *What signifies the mingling of water with the wine?*

A It signifies, the Blood and Water flowing from the side of Christ; as also the union of the Faithful with Christ.

Q. *Why then doth the Priest wash the ends of his fingers?*

A To admonish both himself and the people to wash away the unclean thoughts of their hearts, that so they may partake of that clean Sacrifice; as also to signify, that the Priest is or ought to be clean from all mortall sin.

Q. *Why then, after some silence, doth he begin the* Preface *with an elevated voice, saying,* Per omnia sæcula sæculorum?

A To signify the triumphant entry of Christ into Jerusalem, after he had layen hid a little space, and therefore it is ended with *Osanna Benedictus qui venit, &c.* which was the *Hebrew* Childrens song.

Q. *What else meaneth the* Preface?

A It is a preparation of the people for the then approaching action of the Sacrifice, and therefore the Priest saith, *Sursum corde, Lift*

up

up your heart to God: So to move them to ... aside all earthly cogitations, and to think ... upon heavenly things.

Q. *Why at those words*, Benedictus ... venit, *Blessed is he that cometh in our Lo... Name, doth he sign himself with the sign of ... Cross?*

A. *To signifie, that the entry of Christ in... Jerusalem, was not a Kingdom of this wor... but to a death upon the Gross.*

Q. *What is the Canon?*

A. It is the most sacred, essential, and sub... stantial part of the *Mass*, not alterable in an... title without publick authority.

Q. *Why is the Canon read with a lo... voice?*

A. *To signifie, the sadness of our Saviour... Passion, which is there effectually represe... ted.*

Q. *Why doth the Priest begin the Canon... bowing his head?*

A. *To signifie the obedience of Christ unto... his Father, in making himself a Sacrifice for... sin.*

Q. *What meaneth the* Te igitur clementissi... me Pater, &c. *Thee therefore, O most clement... Father, &c.*

A. *It is an humble and devout supplication... to God our Heavenly Father, made in the Name... of all the people, that he would vouchsafe to ac... cept and bless the Sacrifice, which we are offe... ring unto him for the Peace, Unity, and Con... servation of the whole Catholick Church; and... likewise for the Pope our Prelate, and all other... their truly Faithful.*

Q. *Why*

Q. Why in the middle of this Prayer doth the Priest kiss the Altar, and sign the Host and Chalice thrice with the sign of the Cross?

A. He kisseth the Altar to shew the kiss of peace which Christ gave us, by reconciling us to God in his own blood: He signeth the Host and Chalice thrice, to signifie that our Redemption was made upon the Cross, was done by the consent of the whole Trinity.

Q. What meaneth the Memento Domine famulorum famularumque tuarum: *Remember Lord thy servants, men and women, &c.*

A. It is a commemoration of the living, in which the Priest remembers by name such as he intends chiefly to say Mass for, and then in general all present, and all the Faithful, beseeching God by vertue of that sacrifice, to bless them and be mercifully mindful of them:

Q. What means the Communicantes & memoriam venerantes, &c. *Communicating and worshipping the memory, &c.*

A. It is an exercise of our communion with the Saints, in which having recounted the names of the *Blessed Virgin Mary*, and many other glorious Saints, he begs of God by their merits and intercessions, to grant us the assistance of his protection in all things.

Q. What signifies the Hanc igitur oblationem, *This offering therefore of our servitude, &c when the Priest spreads his hands over the Host and Chalice?*

A. It is an earnest begging of God to accept the sacrifice that is presently to be offered for the safety and peace of the whole Church

Church, and salvation of all from external ruine.

Q. *Why then doth he sign the Offrings again five times?*

A. To signifie the mystery of those five days which were betwixt our Saviours entring into *Hierusalem*, and his Passion.

Q. *What meaneth*, qui pridie quam patere tur, *who before the day he suffered, &c.*

A. It is both a repitition and representation of what Christ did at his last Supper, where he took bread, blessed it, &c. and immediately preceeds the work of Consecration spoken by the Priest, by which he sacrificeth to God.

Q. *What are the words of Consecration?*

A. *Hoc est corpus meum, &c. This is my body, this is the cup of my blood of the new and eternal Testament, a mystery of Faith, which shall be shed for you and for many to the remission of sins*, Mat. 6. 26.

Q. *What mean those words?*

A. They signifie according to the letter what they effect and cause, *viz.* a change of the Bread and wine into the body and blood of Christ, and in a mystery also they signifie unto us the Incarnation, Passion, Resurrection and Ascension of Christ.

Q. *Why after Consecration of the holy Ghost doth the Priest kneel and adore?*

A. He kneels and adores to give Sovereign honour to Christ; and signifie the real presence of his Body and Blood in the Blessed Sacrament, which he then holds in his hand.

Q. *Why*

Q. *Why after consecration of the wine doth the Priest kneel and adore saying*, hæc quotiescunque fecerit is, &c. As often as ye shall do these things, ye shall do them in remembrance of me, 1 Cor; 11; 25.

A. He kneels and adores to give sovereign honour to Christ, and to signifie the real presence of Christs body and blood in the Chalice then on the Altar, and he speaks these words to signifie that as often as we say or hear Mass and offer up this Sacrifice, we must do it as Christ hath commanded us in memory of his Passion, Resurrection, and Ascension, and therefore he goes on beseeching God by all those mysteries to look propitiously upon our holy and immaculate Host, as he did upon the Sacrifices of *Abraham*, *Abel*, and *Melchisedech*, and to replenish all that partake thereof with heavenly grace and benediction.

Q. *Why after Consecration of each, doth the Priest elevate or lift up the consecrated* Host *and* Chalice?

A. That all people may adore the body and blood of Christ, as also to signifie that for our sins his body was lifted on the Cross, and his blood shed.

Q. *For what other end doth he elevate the Host and Chalice?*

A. That he with the whole multitude may make oblation of Christs body and blood unto God, which after Consecration is one of the most essential parts of the whole service of the Mass; and signifies that Oblation wherewith Christ offered himself unto God upon the Altar of the Cross.

Q. *Why then doth he again sign the Offerings five times with the sign of the Cross?*

A To signifie the five wounds of Christ, which he represents to the eternal Father for us.

Q. *What means the second* Memento?

A It is a commemoration of the dead, in which the Priest first nominates those whom he intends especially to apply the sacrifice unto, and then prays in general for all the Faithful departed, beseeching God by vertue of that sacrifice to give them rest, refreshing and everlasting life:

Q. *Why after the* Memento *for the dead doth the Priest elevate or raise his voice, saying,* Nobis quoque peccatoribus? and to us also sinners? &c.

A In memory of the supplication the good Thief made to Christ on the Cross, that so we also though unworthy sinners by vertue of the sacrifice, may with him and all the holy Saints be made partakers of his heavenly Kingdom.

Q. *Why then doth he again sign the Host and Chalice three times with the sign of the Cross?*

A To signifie that this Sacrifice is available for three sorts of men: for those in heaven to an encrease of Glory; for those in Purgatory to free them from their pains; and for those on earth to an encrease of grace, and the remission of their sins: as also to signifie the three hours, which Christ did hang living upon the Cross, and all the griefs he sustained in them.

Q. *Why then uncovering the Chalice, doth he sign it five times with the Host?*

A His uncovering the Chalice is to signifie, that

that at the death of Christ, the Veil of the Temple was rent asunder; The three crosses made over the Chalice signifie the three hours which Christ hung dead on the Cross; the other two made at the brim of the Chalice, signifie the blood and water flowing from his side.

Q. *Why is the* Pater noster *said with a loud voice?*

A. To signifie the seven mystical words which Christ spake upon the Cross with a loud voice, by the seven Petitions thereof, (*viz.*) 1 *Father forgive them they know not what they do.* 2 *To day shalt thou be with me in Paradice.* 3 *Behold thy Mother: Woman behold thy Son.* 4 *My God, My God why hast thou forsaken me?* 5 *I thirst.* 6 *Into thy hands I commend my Spirit.* 7 *It is consummate.*

Q. *What meaneth the Priests laying down the Host upon the Corporal, and then covering the Chalice again?*

A. It signifieth the taking our Saviour down from the Cross, and his Burial.

Q. *Why then is the Priest silent for a time?*

A. To signifie our Saviours rest in the Sepulchre on the Sabbath.

Q. *Why is the host divided into three parts?*

A. To signifie the division of our Saviours Soul and Body made on the Cross, and that his body was broken and divided in three principal parts, namely his hands, side, and feet.

Q. *Why after this doth he sign the Chalice three times with a particle of the Host, and raise his voice, saying,* Pax Domini, &c. The peace of our Lord be always with you?

A To signifie that frequent voice of Christ to his Disciples, *Pax vobis, Peace be to you:* as also to signifie the triple peace which he hath purchased for us by his Cross, namely, external, internal, and eternal.

Q. Why then is a Particle of the Host put into the Chalice?

A To signifie the remitting of our Saviours Body Blood and Soul made at his Resurrection: as also to signifie that we cannot partake of the Blood and Merits of Christ, unless we partake of his Cup of sufferings.

Q. Why is the Agnus Dei, *or* Lamb of God *which taketh away the sins of the world, paid with a loud voice?*

A To commemorate the glory of our *Saviours Ascension*, and signifie that he was slain like an innocent Lamb to take away our Sins, and give us peace.

Q. Why is the Pax *or* kiss *of* peace, *given before Communion?*

A To signifie that peace and mutual Charity, which ought to be among the Faithful, who all eat of one bread of the *Eucharist*, and are all Members of one mystical body.

Q. What mean the three Prayers said by the Priest before Communion?

A They are said in honour of the Blessed Trinity; in the first, he begs peace for the whole Church, and perfect Charity among all Christians: In the second he beseecheth God by the body and blood of Christ (which he is there about to receive) to free him from all evil: In the third, that it may not prove to his damnation

and

and judgment (by an unworthy receiving of it) but to the defence and safety of his soul and body; and this immediately preceeds the consummation of the Host and Chalice, which is another of the most essential parts of the whole service of the Mass.

Q. *What signifies the Consummation or Communion?*

A. It signifies Christian Burial, and the Consummation of his Passion.

Q. *What means the* Domine non sum dignus, &c.?

A. It signifies, O *Lord I am not worthy that thou shouldest enter under my roof, but only say the word, &c.* and it was the *Centurions* prayer, by which he obtained health for his sick boy, *Mat.* 8. 8. And teacheth us not to approach this sacrifice, but with an humble and contrite heart.

Q. *What means the Prayer said by the Priest after Communion?*

A. They are a thanksgiving to God for having made us partakers of his unbloody Sacrifice of the Altar, and by it also the bloody Sacrifice of the Cross.

Q. *What mean the words* Ite missa est?

A. They signifie, that the Host is offered, Mass ended, and so dismiss the people; representing the voice of the *Angel*, dismissing the *Apostles* and *Disciples*, when they stood looking up after Christ ascending into Heaven, with, O *ye men of Galilee, what stand you here looking up into heaven!* Acts 1. 11.

Q. *What means the Priests lifting up his hands, and blessing the people?*

A. It signifies the blessing which Christ gave his Apostles and Disciples at his Ascension, with his hands lifted up.

Q. What signifies the Gospel of St John?

A It signifies the Apostles preaching the Gospel to all Nations.

Q. What is the Missal?

A It is the book wherein the holy Mass is contained.

CHAP. XXIII.

The Office of our Blessed Lady Expounded.

Q. WHo *composed the Office?*

A The Church, directed by the Holy Ghost.

Q. Why is the Primer *so called?*

A From the Latine word *Primo*, which signifies *first of all*, so to teach us that *Prayer* should be the first work of the day, according to that, *Seek ye first the Kingdom of God and all these things shall be given you.*

Q. Why is the Office divided into Hymns, Psalms, Canticles, Antiphones, Versicles, Responsories and Prayers?

A For order, beauty, and varietie sake.

Q. What warrant have you for that?

A Out of *Col.* 3. 16. *Sing ye in your hearts unto the Lord in spiritual Psalms, Hymns,* and *Canticles.*

Q. Why should the Laity pray out of the Psalms which they little understand?

A 1. Because by so doing they pray out of the

the mouth of the Holy Ghoſt. 2. Becauſe if they do it with devout and humble hearts, it is as meritorious in them as in the greateſt Clerks; for a petition hath the ſame force whether it be delivered by a learned or an unlearned man: ſo hath alſo Prayer. 3. Becauſe a Pſalm is in the ſame value in the ſight of God in the mouth of a child or woman, as from the mouth of the moſt learned Doctor.

Q. *Why is the Office divided into ſeveral hours?*

A That ſo it might be a daily memorial of the ſeven liberal parts; and ſeven hours of our *Saviours Paſſion.*

Q. *What ground have you for that?*

A Out of *Zach.* 12. *At that day I will pour out upon the houſe of* David, *and the Inhabitants of* Hieruſalem *the ſpirit of grace and prayer, and they ſhall look up at him whom they have pierced.*

Q. *What meaneth at this day?*

A The law of grace, *the new law.*

Q. *What means the houſe of* David, *and Inhabitants of* Hieruſalem?

A The Church of Chriſt.

Q. *What means he by the Spirit of grace and Prayer?*

A The Holy Ghoſt, which dictated the office and poureth forth the grace of God into our ſouls by vertue of it.

Q. *What means, and they ſhall look up at him whom they have pierced?*

A It ſignifies that the whole order ſcope and object of the Office ſhould be Chriſt crucified.

Q. *How*

Q. *How are the* seven Hours *a memorial of the Passion of Christ?*

A. Because seven hours were consumed in his Passion, for three hours he hung living on the Cross, other three hours he hung dead upon it, and the seventh hour was spent in nailing him to, and taking him from the Cross.

Q. *What do we commemorate by the* Matins *and* Lauds?

A. His *bloody sweat* and *binding in* the Garden, as also his dragging from thence to *Hierusalem.*

Q. *What by the* Prime *or first hour?*

A. The *scoffs* and *indignities*, which he sustained whilst they led him through the streets early in the morning to the Princes of the *Jews*, as also the false accusations which were then brought against him.

Q. *What by the third hour?*

A. His whipping at the Pillar, his crowning with thorns: his cloathing with a purple garment, his sceptre of a reed and shewing to the people, with *Behold the man:*

Q. *What by the sixth hour?*

A. His unjust condemnation to death, his *carrying the Cross*, his *stripping and nailing to the Cross.*

Q. *What by the ninth hour?*

A. His *drinking gall and vinegar*, his *dying on the Cross*, and the *opening* his *side with a spear.*

Q. *What by the* Evensong?

A. His taking down from the Cross, and the Darkness which was made upon the face of the earth.

Q. *What*

Q. *What by the* Compline?

A His *Funeral* or *Burial*. Briefly thus: The *Matins* and *Lauds*, his *Agony* and *binding in the Garden*; The *Prime*, his *scoffs and false accusations*; The *third Hour*, his *cloathing with purple*, and *crowning with thorns*; The *sixth hour*, his *condemning* and *nailing to the Cross*; The *ninth hour*, his yielding up the *Ghost*, and the *opening* his *side*; The *Evensong*, his taking from the *Cross*; And the *Compline*, his *burial*.

The particulars of the Office Expounded.

Q. WHy *doth our* Ladies Office *always begin with an* Ave Maria?

A To dedicate the Office to our *Lady*, and to beg her aid for the devout performance of it to *Gods honour*:

Q. *Why do we begin every* hour *with*, Incline unto mine aid, O God, O Lord make haſt to help me?

A To acknowledge our infirmity and miſery; and our great need of divine aſſiſtance, not only in all other things, but alſo in our very *prayers*, according to that of the Apoſtle, *No man can say Lord Jeſus, but in the Holy Ghoſt*.

Q. *Why do we add to this*, Glory be to the Father, and to the Son, and to the Holy Ghoſt?

A To ſignifie, that the intention of the *Office* is the firſt place to give one and the equal glory to the moſt *bleſſed Trinity*, and to invite all creatures to do the like, this is the principal

aim

aim of the whole *Office*: therefore we not only begin every hour, but also end every *Psalm* with the same *verse*.

Q. *Who ordained the* Gloria Patri?

A. The Apostles, according to *Baronius* in his 3. *Tome*.

Q. *Why do we joyn unto the* Gloria Patri, Sicut erat, &c. As it was in the begining, is now, and ever shall be World without end?

A. Because that was made by the *Council of Nice* against the *Arrians*, who denied Christ to be coequal and consubstantial to his Father, or to have been before the *Virgin Mary*.

Q. *Why after this for a great part of the year, and especially betwixt* Easter *and* Whitsuntide, *do we say*, Alleluja, Alleluja?

A. Because that is a time of joy, and *Alleluja*, is an *Hebrew word*, signifying, *Praise ye the Lord with all joy and exaltation of heart*.

Q. *Why were it not better changed into English?*

A. Because it is the language of the Blessed in heaven, according to *Apoc.* 8. 6. Therefore the Church hath forbidden it to be translated into any other language.

Q. *Why in* Lent *and some other times do we say, instead of* Alleluja, Praise be unto thee, O Lord, King of eternal Glory?

A. Because those are times of Pennance, therefore God must be praised rather with tears, then Exaltation.

Q. *Why do we always say for the* Invitatory, Hail *Mary* full of grace, our Lord is with thee?

A To congratulate and renew the memory of our *bleſſed Ladies joy*, conceived at the conception of her Son Jeſus and to invite both men and Angels to do the like.

Q VVhat ſignifie the five Verſes, *following the* Invitatory, *which begin*, come let us exult unto our Lord?

A The *five wounds of Chriſt*, from which all our prayer hath its force and merit, and in honour of which thoſe *Verſicles* are ſaid.

Q What mean the Hymns?

A They are a *poetical* expreſſion of the *Prerogatives* and *Phraſes* of the *Bleſſed Virgin*.

Q Why are ſo many Pſalms *uſed in the Office?*

A Becauſe they are dictated by the *Holy Ghoſt*, and do contain in a moſt moving manner, all the affections of piety and devotion.

Q Why are there but three Pſalms *in moſt of the Hours?*

A I have told you the chief reaſon already, and one other reaſon is: that ſo there might be no hour either of day or night to which ſome hour of the Office might not correſpond.

Q What do the Matins *correſpond to?*

A To the *firſt*, *ſecond*, and *third VVatch* of the night conſiſting of three hours a peice, and therefore the *Mattins* conſiſt of three Pſalms and three Leſſons.

Q What do the Lauds correſpond to?

A To the fourth watch of the night.

Q What do the Prime, *the* third, ſixth *and* ninth hours correſpond to?

A To the third, ſixth and ninth hours of the day.

Q What

Q. *What do the* Evensong *and* Compline *correspond to?*

A To the Evening.

Q. *What mean the* Benedictions *or blessing given before the* Lessons?

A They are short *Aspirations* to beg divine assistance; and the first is in honour of the Father, the second in honour of the Son, the third in honour of the Holy Ghost.

Q. *What do the* Lessons *contain?*

A The mystical praises of our *Blessed Lady*, taken out of the *Prophets*.

Q. *Why do we end every* Lesson, *saying*, but thou O Lord, have mercy on us?

A To beg that the praises and vertues of the *Blessed Virgin*, which we have there read, may be deeply setled in our hearts, and that God would pardon our former negligence both in His and her service.

Q. *Why is it answer'd*, thanks be to God?

A To render thanks to God for his mercy in bestowing such a *Patroness* on us as the *Blessed Virgin Mary*.

Q. *What means the* Responsories?

A They are so called, because they answer one another.

Q. *What are the* Antiphons?

A The *Versicles* which are begun before the *Psalms*.

Q. *Why do we stand up at the* Magnificat, Benedictus, *and* Nunc Dimitis?

A To signifie our reverence to the *Gospel* whence they are taken.

Q. *What is the* Collect?

A It

A It is the Prayer; and it's so called, because it collecteth and gathers together all the Petitions and Supplications of the whole Office.

Q. Why is the Collect *always ended with these words,* Through our Lord Jesus Christ, &c.

A To signifie, that he is our only *Mediator of Redemption,* and principal *Mediator of Intercession,* and that we cannot merit any thing by our prayers, unless we make them in his Name.

Q. Why make we a Commemoration *of the* Saints?

A To praise God in his Saints, according to the advice of the *Psalmist, Psalm* 150 and to commend our selves to their merits and prayers.

Q. Why end we every hour with those words, And let the Souls of the Faithful through the mercy of God, rest in peace?

A That poor Souls in Purgatory may be partakers of all our Prayers and Supplications.

Q. Why is the whole Office *ended with some* Hymn *or* Antiphon *to our* Lady?

A That by her it may be presented to her Son, and by him to his eternal Father.

Q. Why are the Nocturnes *in some* Offices *so called?*

A Because those parts of the Office were wont to be said, *Nocturno tempore, in the Night time.*

Q. Why are the fifteen Gradual Psalms *so called?*

A From a custom the Jews observed of singing them, as they ascended up fifteen steps or degrees, (in Latin *Gradus*) towards *Solomons* Temple, singing one Psalm on every step.

Q Why are the Penitential Psalms *so called?*

A Because they contain many deep expressions of inward sorrow and *penitency*, or repentance of sins committed, and many cries or supplications to God for mercy and forgiveness.

CHAP. XXIV.

The Solemnities of Christ our Lord (instituted for the most part by the Apostles) and the Sundays of the year expounded.

Q WHat *meaneth the* Nativity of Christ *or* Christmas?

A It is a solemn *Feast*, or *Mass* yearly celebrated by the whole *Catholick Church* from the *Apostles* time to this day, in memory of the Birth of Christ at *Bethlehem*; and therefore it is called the *Feast of the Nativity*; and *Christmas*, from the Birth and Mass of Christ.

Q What means the Circumcision *or* New years day?

A It is a Feast in memory of the *Circumcision* of our Lord, which was made on the eighth day from his Nativity, according to the Postscript of the Law, *Gen* 17 12 where he was named *Jesus*, according as the Angel had foretold, St *Luke* 1 14 and began to shed his Infants

saints blood by the stony knife of Circumcision, for the Redemption of the world presenting it to his Father, as a New years gift for our behalf. And is called New years day from the old *Romana.count*, who began their computation of the year from the first of *January*.

Q. *What meaneth the* Epiphany *or* Twelfth day?

A. It is a solemnity in memory and honour of Christs manifestation, or apparition made to the Gentiles by a miraculous blazing Star, by virtue whereof he drew and conducted *three Kings* out of the East to adore him in the Manger where they presented him, at this day, with *Myrrhe*, *Gold* and *Frankincense*, in testimony of his *Regality*, *Humanity* and *Divinity*. The word *Epiphany* comes from the *Greek*, and signifies an *Apparition*. And it is called *Twelfth day*, because it is celebrated the twelfth day after his Nativity exclusively.

Q. *What meaneth the* Purification *or* Candlemass day?

A. It is a Feast in memory and honour both of the *Presentation* of our Blessed Lord and the *Purification* of the Blessed Virgin made in the Temple of *Jerusalem* the fortieth *day* after her happy Childbirth, according to the Law of *Moses*, *Levit* 12 6. And it is called the *Purification* from the Latine word *Purifico*, to *purifie*, not that our B. Lady had contracted any thing by her Childbirth which needed purifieing, (being the mother of purity it self) but because other common mothers were by these Ceremonial rites, freed from the legal impunity of their Childbirths.

And it is so called *Candlemass* or a *Mass of Candles*, because before the Mass of that day the Church blesseth her Candles for the whole year, and makes a procession with hallowed Candles in the hands of the Faithful, in memory of the divine light wherewith Christ illuminated the whole Church at his *Presentation*, where old *Simeon* stiled him, *A Light to the Revelation of the Gentiles, and the glory of his people Israel*, St Luke 2. 32.

Q. *What meaneth the* Resurrection *of our Lord, or* Easter *day?*

A. It is a solemnity in memory and honour of our Saviours Resurrection, or rising from the dead on the third day, St *Mat.* 28. 6. And it is called *Easter* from *Orient*, which signifies the *East*, or *Rising* which is one of the Titles of *Christ*. *And his name* (saith the Prophet) *shall be called Orient*; because as the material Sun daily ariseth from the *East*, so he, the Sons Justice, at this day, rose from the dead.

Q. *What meaneth* Ascension *day?*

A. It is a Feast in memory of *Christs Ascension* into Heaven the fortieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts* 2. 9, 10. there to prepare a place for us, being preceeded by whole Legions of Angels, and waited on by millions of Saints, whom he freed out of the prison of *Lymbo*.

Q. *What meaneth* Pentecost, *or* Whitsunday?

A. It is a solemn Feast in memory and honour of the coming of the *Holy Ghost* upon the heads of the *Apostles*, in tongues, as it were of fire, *Acts*, 2. 3. *Pentecost* in *Greek* signifieth the

the *fiftieth*, it being the fiftieth day after the *Resurrection*. It is also called *Whitsunday*, from the *Catechumens*, who were cloathed in *white*, and admitted on the Eve of this Feast to the Sacrament of *Baptisme*. It was anciently called *Wied Sunday*, i. *holy Sunday*, for *wied* or *withed* signifies holy in the old *Saxon* Language.

Q. What meaneth Trinity Sunday?

A. It is the octave of *Whitsunday*, and is so called in honour of the blessed *Trinity*, to signifie that the works of our Redemption and Sanctification then compleated are common to all the three persons.

Q. What meaneth Corpus Christi *day?*

A. It is a Feast instituted by the Church, in honour of the Body and Blood of Christ, really present in the most holy Sacrament of the *Eucharist*; during the *octave* of which Feast, it is exposed to be adored by the Faithful in all the principal Churches of the world, and great processions are made in honour of it; and therefore it is called *Corpus Christi* day, or the day of the *Body of Christ*.

Q. What meaneth the Transfiguration *of our Lord?*

A. It is a Feast in memory of our Saviours *Transfiguring* himself upon Mount *Thabor*, and shewing a glimpse of his glory to his Apostles, *S. Peter*, *S. James*, and *S. John*; And *his face* (saith the text) *shone as the Sun, and his Garment became white as snow*, *St. Mat.* 17. 2. And in them also unto us, for our encouragment to virtue, and perseverance in his holy Faith and

Love. The etymology is obvious from *Transfigure* to *Tran figure*, or *change shape*.

Q. *What is a Sunday or our Lords day in general?*

A It is a day dedicated by the Apostles to the honour of the most holy Trinity, and in memory that Christ our Lord rose from the dead upon a *Sunday*, sent down the Holy Ghost on a *Sunday*, &c. and therefore it is called our *Lords day*. It is so called Sunday from the old *Roman* denomination of *Dies solis*, the day of the Sun, to which it was sacred.

Q. *What are the four Sundays of* Advent?

A They are the four Sundays preceeding *Christmas* day, and were so called by the Church in memory and honour of our *Saviours coming*, both to redeem the world by his birth in flesh and to judge the quick and dead; from the *Latin* word *Adventus*, which signifies *Advent*, or *coming*.

Q. *What are the four Sundays of* Septuagesima, Sexagesima, Quinquagesima, *and* Quadragesima?

A Those are days appropriated by the Church to acts of Pennance, and Mortification, and are a certain gradation or preparation for the *Passion* and *Resurrection of Christ*, being so called, because the first is the seventieth, the second the sixtieth, the third the fiftieth, the fourth the fortieth day, or thereabouts, preceeding the *Octave* of the *Resurrection*, according as their several names import.

Q. *Why is whole Lent called* Quadragesima?

A Because it is a Feast of forty days, in imi-

tation

ration of *Christs* fasting in the desert, forty days and forty nights, and is begun the fortieth day before *Easter*, which is therefore called *Quadragesima*, or *the fortieth*.

Q. What is Passion Sunday?

A. That is a Feast so called from the *Passion* of *Christ* then drawing nigh, and was ordained to prepare us for a worthy celebrating of it.

Q. Why is Palm Sunday *so called*?

A. It is a day in memory and honour of the Triumphant entry of our Lord into *Hierusalem*, and is so called from the *Palm branches* which the *Hebrew children* strewed under his feet, crying, *Osanna to the Son of David, St Mat.* 21. 15. And hence it is that yearly, as on that day, the Church blesseth *Palm*, and makes a solemn procession in honour of the same triumph, all the people bearing *Palm branches* in their hands.

Q. What is Dominica in Albis, *commonly called* Low Sunday?

A. It is the *Octave* of *Easter* day; And is so called from the Catechumens or Neophites, who were on that day solemnly devested in the Church of their *White Garments*.

The Feasts of our B. Lady *and the Saints Expounded.*

Q. WHat signifie the Conception, Nativity, Presentation, Anunciation, Visitation, *and* Assumption *of our Blessed Lady?*

A. They

A They are Feasts instituted by the Church in memory and honour of the Mother of God, but chiefly to the honour of God himself, and so are all the other Feasts of Saints, and whatever else; for they are honoured for his sake.

Q. *How explain you that answer?*

A The Feast of the conception is in memory of her miraculous *Conception*, who was conceived by her Parents St *Joachim*, and St *Anne*, in their old age, and sanctified from the first instant in the womb. The *Nativity* is in memory of her happy and glorious birth, by whom the Author of all life and safety was born to the world. The *Presentation*, in memory of her being *presented* in the Temple at three years old, where she vowed herself to God both Soul and Body. The *Annunciation* is in memory of that most happy Embassy, brought to her by the Angel *Gabriel* from God, in which she was declared to be the Mother of God, St *Luke* 1. 31, 32. The visitation is in memory of her visiting St *Elizabeth*, after she had conceived the Son of God, at whose presence St *John* the Baptist leaped in his mothers womb, St *Luke* 1. 41. and her *Assumption* is in memory of her being *assumpted* or taken up into heaven both soul and body after the dissolution or dormition, which is a constant Tradition in the Church.

Q. *For what end are the several solemnities of the Saints?*

A They are instituted by our holy Mother the Church to honour God in his Saints, and to teach us to imitate their several kinds of Martyrdoms and sufferings for the Faith of Christ, as

also their several ways of vertue and perfection; as the zeal, charity, and poverty of the *Apostles* and *Evangelists*, the fortitude of the *Martyrs*, the constancy of the *Confessors*, the purity and humility of the *Virgins*, &c.

Q. *What meaneth the Feast of St Peters chair at Antioch?*

A. It is kept in memory of St *Peters* installing, and the erecting his Apostolical *Chair* in the City of *Antioch*.

Q. *What is the Feast of his* Chair *at* Rome?

A. It is a solemnity in honour of the translation of his Chair from *Antioch* to *Rome*.

Q. *Why are* St Peter *and St* Paul *joyned in one solemnity?*

A. Because they were principal and joynt co-operators under Christ in the conversion of the world, *St. Peter* converting the Jews, and St. *Paul* the Gentiles, as also because both of them were martyred at the same place, *Rome*, and on the Sunday, *June* 29.

Q. *What means the Feast of St* Peter ad Vincula, *or St* Peters *Chains?*

A. It is in honour of those Chains wherewith *Herod* bound *St Peter* in *Hierusalem*, and from which he was freed by the Angels of God, *Acts* 12. By the only touch whereof great miracles were afterward effected, to say nothing of their miraculous joyning together many years after into one chain, with those iron fetters, in which he had been imprisoned in *Rome*.

Q. *What meaneth the Feast of* Michaelmas?

A. It is a solemnity or solemn Mass in honour of St *Michael*, Prince of the heavenly hosts, and

likewise

likewise of all the nine orders of holy Angels, as well to commemorate that famous battel fought by him and them in Heaven, against the Dragon and his Apostate Angels, *Apoc.* 12. in defence of Gods honour, as also to commend the whole Church of God to their Patronage and Prayers. And it is called the *dedication of St Michael* by reason of a Church in *Rome* dedicated on that day to *St Michael*, by *Pope Bonifac*

There is another Feast called the Apparition of St Michael *and is in memory of his miraculous apparition on Mount* Gargarus, *where, by his own appointment a Temple was dedicated to him in* Pope Garfus *his time.*

Q. *For what reason hath the holy Church ordained one solemnity in memory of all the Saints?*

A. *That so at least we might obtain the prayers and Patronage of them all, seeing the whole year is much too short to afford us a particular Feast for every Saint.*

Q. *What meaneth all* Souls day?

A. *It is a day instituted by the Church in memory of all the Faithful departed, that by the Prayers and Suffrages of the living, they may be freed out of their purging pains, and come to everlasting rest.*

Certain other Festival *and peculiar days Expounded.*

Q. WHat *means* Shrovetide?

A. *It signifies a time of confessing; for our Ancestors were used to say* we will go to shrift, *instead of we will*

go

to Confession; and in the more primitive
mes of all good Christians did then confess their
to a Priest, the better to prepare themselves
a holy observation of Lent, and worthy re-
ving the B. Sacrament at Easter.

Q. What signifies Ashwednesday?

A. It is a day of publick Penance and Humi-
tion in the whole Church of God, and is so
lled from the Ceremony of blessed Ashes on that
y, wherewith the Priest signeth the people
ith a Cross on their forehead, giving them
is wholesome admonition Memento homo, &c.
emember man that thou art dust, and to dust
ou shalt return. So to prepare them for the
ast of Lent, and Passion of Christ.

Q. What means Mandy Thursday?

A. That's a Feast in memory of our Lords last
pper, where he instituted the blessed Eucharist
Sacrament of his precious body and blood, and
ashed his Disciples feet; and it is called Man-
y Thursday, as it were Mandatum or Mandat
hursday from the first word of the Antiphon,
Mandatum novum do vobis, &c. John 13. 14.
give to you a new command (or Mandat) that
e love one another, as I have loved you; which
ng on that day in the Churches, when the
relates begin the ceremony of washing their
oples feet, in imitation of Christs washing his
isciples feet before he instituted the B. Sacra-
ent.

Q. What meaneth Good Friday?

A. It is the most sacred and memorable day,
which the great good work of our redemption
s consummated by Christ on his bloody
Cross.

Q. What

Q. *What mean the three days of* Tenebræ *before* Easter?

A. It is a mournful solemnity in which the Church laments the death of Christ; and is called *Tenebræ* or *darkness*, to signifie the darkness which overspread the face of the earth at the time of his Passion, for which end also the Church extinguisheth all her lights: and after some silence at the end of her whole Office, maketh a sudden noise to represent the rending of the Veil of the Temple; The *darkness* also signifies the dark time of the night wherein Christ was apprehended in the Garden, and the noise made by the Souldiers and Catchpoles, at their seizing on our Saviours person.

Q. *What meaneth* Rogation week *being the fifth after* Easter?

A. It is a week of publick prayer and processions, for the temperatness of the season of the year, and the fruitfulness of the earth, and it is called *Rogation*, from the verb *rogo, to ask*, by reason of the said Petitions made to God in that behalf.

Q. *What means the* Quatuor tempora, *or four weeks of* Ember *or* Imber days?

A. Those are times also of publick Prayer, fasting and processions, partly instituted for the successful Ordination of the Priests and Ministers of the Church, and partly both to beg and render thanks to God for the fruits and blessing of the earth: And are called Ember days *or* days of ashes, *from the no less ancient then religious custom of using haircloth and ashes in times of publick piety and penuance. Or from the old*

custom

custom of eating nothing on those days till night, and then only a cake baked under the *Embers* or Ashes, which was called *panem subcineritium*, or *Ember bread*.

Q *What means the two* Holy Rood days?

A Those are two ancient Feasts; the one in memory of the miraculous invention or finding out the *Holy Cross* by St *Helen* mother to *Constantine* the Great, after it had been hid and buried 180 years, who had erected a *Statue of Venus* in the place of it, The other in memory of the *Exaltation*, or setting up the said *Holy Cross* by *Heracleus* the Emperour, who having regained it a second time from the *Persians* after it had been lost 14 years, carried it on his own shoulders to Mount *Calvary*, and there exalted it with great solemnity; and it is called *holy Rood* or *holy Cross*; The word (*Rood*) in the old Saxon tongue signifying a Cross.

CHAP. XXV.

Some Ceremonies of the Church Expounded.

Q WHat is Holy Water?

A A water sanctified by the word of God and prayer, 1 *Tim.* 4. in order to certain spiritual effects.

Q *What be those effects?*

A The chief are, 1. To make us mindful of our Baptism, by which we entred into Christs mystical Body; and therefore we are taught to sprinkle our selves with it, as often as we enter the material Temple (which is a Type thereof) to celebrate his praise.

2. To fortifie us againſt the illuſions of evil ſpirits, againſt whom it hath great force, as witneſſeth *Theodoret, Hiſtor. eccleſ. lib. 5. cap.* 21. and hence aroſe the *Proverb, He loves it,* (ſpeaking of things we hate) *as the Devil loves holy Water.*

Q. *How ancient is the uſe of* holy water?

A. Ever ſince the Apoſtles time, Pope *Alexander* the firſt, who was but the ſeventh Pope from St *Peter,* makes mention of it in one of his Epiſtles.

Q. *Why is Incence offered in the Church?*

A. To raiſe in the people a conceit of myſteriouſneſs in the action to which it is applied, and to beget a pious eſteem of it; as alſo to ſignifie that our prayer ought to aſcend like a ſweet perfume in the ſight of God. 'Tis mentioned by St. *Dionyſius Eccleſ. Hierarch. cap.* 3.

Q. *Why is the Croſs carried before us in* Proceſſion?

A. To ſhew that our Pilgrimage in this life is nothing but a following of Chriſt crucified.

Q. *Why are our foreheads ſigned with* Holy Aſhes *on Aſh-wedneſday?*

A. To remember us of what we are made, and to admoniſh us to do pennance for our ſins, as the *Ninevites* did, in faſting, ſackcloth and aſhes; eſpecially in the holy time of Lent.

Q. *Who ordained the ſolemn Feaſt of* Lent?

A. The twelve Apoſtles; according to St *Hierom. Epiſt. ad Marcel.* in memory and imitation of our Saviours Faſt of forty days.

Q. *Why are the Croſs and holy Images covered in the time of Lent?*

A. To

A To signifie that our sins (for which we then do pennance) interpose betwixt God and us, and to express an Ecclesiastical kind of mourning in reverence to our Saviours passion.

Q. *Why is a Veil drawn betwixt the Altar-piece and the people in the Lent time?*

A To intimate that our sins are a Veil which hinders us from seeing the Beatifical vision, or face of God. And as the Veil of the Temple was rent at the death of Christ, so is the Veil of our sins by vertue of his Cross and Passion, if we apply it by worthy fruits of pennance.

Q. *What mean the fifteen Lights set on the Triangular Figure, on Wednesday, Thursday, and Friday in Holy Week?*

A The three upper Lights signifie *Jesus*, *Mary*, and *Joseph*; the twelve lower the twelve Apostles: the Triangular Figure signifies, that all light of Grace and Glory is from the B. Trinity; and fourteen of these said Lights are extinguished by one after every Psalm, to shew how all their Light of spiritual comfort was extinguished for a time in those most Holy Saints, by the passion and burial of Christ. The fifteenth light *i* put under the Altar, to signifie his being in the Sepulchre, as also the darkness that overspread the whole earth at his death:

Q. *What signifies the noise made after long silence, at the end of the Office of* Tenebræ?

A The silence signifies the horrour of our Saviours death; the noise, the cleaving of the Rocks, and rending the Veil of the Temple which then happened.

Q. *Why is the* Paſchal Candle *hallowed and ſet up at* Eaſter?

A To ſignifie the new light of ſpiritual joy and comfort, which Chriſt brought us at his Reſurrection; and it is light from the begining of the Goſpel, till after the Communion betwixt Eaſter and Aſcenſion, to ſignifie the Apparition which Chriſt made to his Diſciples during that ſpace.

Q. *Why is the* Font hallowed?

A Becauſe the Apoſtles ſo ordained, according to St. *Dionyſius*, who lived in their time *l. Eccl. cap.* 2.

Q. *Why is that Ceremony performed at the Feaſt of Eaſter and Whitſuntide?*

A To ſhew, that as in Baptiſme we are buried with Chriſt, ſo by vertue of his Reſurrection, and the coming of the Holy Ghoſt, we ought to riſe again, and walk with him in newneſs of life.

Q. *Why is the material Church or Temple hallowed?*

A Becauſe it bears a figure of the ſpiritual, *viz.* The myſtical body of Chriſt, which is holy and unſpotted, *Epheſ* 5. as alſo to move us to ſome ſpecial reverence and devotion in that place; And all things ſhould be holy in ſome meaſure, which appertain to the ſervice of our moſt holy God:

Q. *Why is the Altar conſecrated?*

A Becauſe, if the Altar in the Old Law were ſo holy, that it ſanctified the Gift, *Mat.* 23. 19: much more ought the Altar of the New Law to be holy, which is the place of the holy and dread-

ful

ful ſacrifice, the very ſeat of the Body and Blood of Chriſt, according to *Optatus* in his 6th book againſt *Permenian* the *Donatiſt*. *We, they* (the Jews) *have no power to eat who ſerve the Tabernacle.* Heb. 13. 19.

FINIS.

of *Rome* had ever such a fall, or fell thus.

2 *Heresie* is an adhesion to some private and singular opinion, or errour in Faith, contrary to the general approved Doctrine of the Church.

If the Church of *Rome* did ever adhere to any singular or new opinion disagreeable to the common received Doctrine of the Christian world, I pray satisfie me to these particulars; *viz.*

1. By what general Council was she ever condemne?

2. Which of the Fathers ever writ against her? Or, 3. By what authority was she otherwise reproved? For, it seems to be a thing very incongruous, that so great a Church should be condemned by every one that hath a mind to condemn her.

3. *Schisme* is a departure or division from the Unity of the Church, whereby the Bond and Communion held with some former Church, is broken and dissolved.

If ever the Church of *Rome* divided her self by *Schism* from any other body of faithful Christians, or brake Communion, or went forth from the Society of any elder Church. I pray satisfie me as to these particulars.

1. Whose company did she lave?

2. From what body did she go forth?

3. Where was the true Church which she forsook?

For, it appears a little strange to me that a Church should be accounted schismatical, when there cannot be assigned any other Church different from her (which from Age to Age, since Christ his time, hath continued visible) from whence she departed.

St.

St. Auſtins *Rules in matter of Faith and Relsgion.*

BUt though theſe and ſundry other reaſons produced by Catholicks, were not too pregnant to convince an obſtinate perverſe mind, which ſeeketh more his own ſenſe than truth; yet I am to give notice to a Chriſtian mind that it is not our parts ſo much to diſcuſs, as ſimply to obey and believe what the catholick Church decrees and propoſeth, we being by the Apoſtles Creed obliged to believe her, ever mindful of that heavenly precept, *Deut.* 17 10 *Thou ſhalt do whatſoever they ſhall ſay who bear rule in that place which our Lord hath choſen*; as alſo that the *Church is the pillar and ground of truth*, 1 *Tim.* 3 15. And therefore thoſe who will not hear or obey the *Church*, *are to be accounted as Heathens and Publicans*, *Mat.* 18. 17.

Wherefore for my concluſion, that we may not be ſeduced in any point of controverſie. I will only propoſe certain general rules which the ancient and greateſt Doctor St *Auguſtine* gave to his Schollar *Januarius*, who had writ unto him for the reſolution of certain doubts; wherefore concerning the authority of Eccleſiaſtical Traditions, and general Councils. The firſt inſtruction was, *that thoſe things which we keep not written but delivered, which are obſerved all over the world, are given to be underſtood, to be retained as commanded and ordained either from the Apoſtles, or General Councils, whoſe authority in the Church is moſt ſound.* So our

Lords

Lords Paſſion, Reſurrection, Aſcenſion into Heaven, and the coming of the Holy Ghoſt, are celebrated with yearly ſolemnitie, and if any other ſuch thing ſhal happen which is kept by the Univerſal Church, whetherſoever it ſhall dilate it ſelf: But other things which are varied according to places and Countries; as that ſome faſt upon the Sabbaoth, others not, &c. all theſe kind of things have free obſervation. neither is there in theſe any order better for a grave and prudent Chriſtian, then to do in ſuch ſort as he ſhall ſee the Church, to which he ſhall hap to come, &c. Auguſt. Epiſt. 118. ad Januarium c. 1. 2:

2. Then ſpeaking of the ſacred Scriptures, he affirmeth, that *if authority of divine Scripture preſcribe which of theſe things is to be done, it is not to be doubted but that ſo we ought to do as we read, &c.* Ibid c. 5: From thence proceeding to ſpeak of the Church, he ſaith, *In like ſort if any of theſe things the Univerſal Church do h frequent, for to diſpute whether as then it is to be done, is moſt inſolent madneſs.*

3 But leaſt any ſhould doubt that the Church in ſome caſes might erre, he therefore ſmith r teacheth us, *That the Church of God, placed amongſt much chaff and cockle, doth tollerate many things, yet things againſt faith or good life ſhe doth not approve, ſhe do h not conceal,* Epiſt. 119 c. 19.

4. And this her certainty and freedom from error he attributeth to the H ly Ghoſt, for having objected that the Apoſtles at the laſt Supper received not faſting, he anſwereth *Muſt we therefore conclude into the Univerſal hurch that*

... are fasting: An...
Ghoſt, that in honour of ſo ...
our Lords Body should enter into the mouth ...
Chriſtian before all other meats; for therefore is
tis this Cuſtome obſerved through the whole world
&c. And *for this cauſe (our Saviour) commanded*
not in what order afterwards it should be taken,
that ſo he might reſerve this to his Apoſtles by
whom he was to diſpoſe his Churches; for if he
had admoniſhed this, that after other meats it
should always have been received, I believe that
no man would have altered that Cuſtome, Epiſt
1 8. chap. 6.

Finally note, and never forget what St *Auſtin* ſaith in his firſt book, *contra Creſconium.* cap. 33 *The truth of the Scripture is holden by us when we do that which we know hath pleaſed the Uuniverſal (or Catholick) Church, which the authority of the ſame Scripture doth commend. That ſeeing the Holy Scripture cannot deceive, whoſoever feareth to be deceived by the obſcurity of this queſtion, let him take counſel thereof from the Church, which without any ambiguity the Scripture do demonſtrate.* Hitherto St. *Auſten.* By which it is manifeſt, that the word of the Church is the word of God, ſpeaking in his Church, or by the Paſtours, whom he that heareth, heareth Chriſt, *Luke* 10. *v.* 86.

Theſe Rules were to have preceeded the challenge

St:

St. Athanſius *in his Creed.*

WHoſoever will be ſaved, before all things it is neceſſary that he hold the Catholick Faith. Which unleſs any one believes or keeps entirely or inviolably, without doubt he will periſh eternally.

FINIS.